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PLATO'S CRITO

OWEN

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PLATO
From the bronze bust in Naples Museum

THE

CRITO OF PLATO

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PREFACE

It is difficult to say anything that has not yet been said with regard to a classic that has been so often and so well edited as the *Crito*, and I am fully conscious that there is little in this book that has not been said previously by other editors, such as Stallbaum, Wagner, Adam, Stock, and Keene. I must here express gratefully my indebtedness to these editors; that I do not in each place acknowledge the assistance that I have obtained from their books is due to the size and character of this edition and not to any desire to claim originality for views or illustrations which are derived from them.

It is hoped that the notes on particles may be helpful; they are not intended to be exhaustive, but rather to emphasise the importance of giving their proper force in translation. To ignore the particles in Greek is a common and fatal mistake of otherwise careful students, and scarcely any author suffers as much as Plato by such neglect of scholarship.

The text adopted is practically that in Adam's edition (Pitt Press), with very slight alterations.

A. S. O.

CHELTENHAM,
August 1902.

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INTRODUCTION

1. Life of Plato

PLATO was born in Aegina probably in 427 B.C. His real name was Aristocles, and he won the name by which he is known to us either from his broad forehead or from the broadness of his shoulders, developed by the training of the gymnasium in which he was early an adept. Tradition further makes him a winner at the Isthmian games. His is probably the best known case, except, perhaps, Voltaire, where a sobriquet has quite replaced the real name of a man (for Homer may be the name of a 'syndicate,' and assumed names like Boz and Elia have not made us forget the real names of the authors). A truer comparison is afforded by the instances of some of the Italian painters ; comparatively few are intimate with the names of Allegri, Vannucci, or Robusti, to whom the names and pictures of Correggio, Perugino, or Tintoretto are well known. So Aristocles, the son of Ariston, began to be known in his own lifetime, and has continued ever since to be known, as Plato.

The certain facts of his life are very few ; his genuine works give us no information about himself ; his name occurs only once in the dialogues (the *Apology*). His youth and early manhood were spent in the troublous times of the Peloponnesian War, and he may like a good citizen have taken part in the fighting, as his brothers Glaucon and Adeimantus did. But we hear of him as a would-be poet, and certain graceful epigrams

survive to this day which bear his name in the Greek Anthology. He even was the author of a Tragic Tetralogy which was to be performed at the Dionysia. But poetry was not to be his career ; an event occurred (probably in 407) which made him burn his poems—he met Socrates. He now became the studious and dutiful disciple of the extraordinary teacher ; he was with him at his trial, and suggested to Socrates to propose the counter-assessment of 30 minae which he and his friends were to pay. With the death of his master he felt that Athens was no place for him, and made his way to Megara, where he stayed with the philosopher Eucleides, like him a disciple of Socrates. From here he travelled to Cyrene and Egypt, returning to Athens about 394. His extensive journeyings are a marked contrast to the conduct of Socrates who would scarcely go beyond the city walls, and never left Athens except at the call of military duty. Plato's travels took him through Magna Graecia, where he came in contact with the Pythagorean philosophers, and about 387 B.C. he paid his first visit to Sicily ; here under the auspices of Dion he was introduced to the tyrant of Syracuse, the elder Dionysius. But his views were unpalatable to the despot, who contrived that he should be sold as a slave in the market of Aegina, his native island. He almost met his end from the violence of the inhabitants who were mad with rage against the Athenians. From this dangerous position he was rescued by one Anniceris, an Athenian, who ransomed him ; on his return to Athens he founded his great school in the grove of Academus, beyond the Dipylon gate to the north-west of Athens.

Here he had among his pupils the most brilliant intellects of Athens, or, in fact, of Greece—Aristotle, Demosthenes, Lycurgus, and others ; but it was a small and exclusive band—we are told how even the brilliant Eudoxus was repelled when he would have been a pupil,—and the abstruseness of the lecturer's discourses

was not calculated to enlist the attention of any but the most enthusiastic followers. This period is interrupted by two visits to the court of the younger Dionysius (probably in 367 and 361), but they were as unfortunate as the first visit to Sicily, and the ardour which the young Platonists evinced for the cause of Dion did good neither to Plato nor Dion. Plato died in 347 at the age of eighty, according to tradition ending his days peacefully at a marriage feast.

Probable dates of Plato's life :—

	B.C.
Born	427
Met Socrates	407
Trial and death of Socrates	399
Plato travels to Megara, Cyrene, and Egypt	399-394
First visit to Sicily	387
Opens School of Academy	386
Second visit to Sicily	367
Third visit to Sicily	361
Death of Plato	347

2. Trial and Death of Socrates

The end of the Peloponnesian War, bringing the downfall of Athens, was marked by a strong and not unnatural reaction against the popular party, associated as it was in men's minds with the humiliation of the city. But the excesses of the oligarchs under Critias led to their speedy overthrow, and under Thrasybulus, and, among others, Anytus, the democracy was re-established. The moderation and good sense with which the democrats marked their triumph were the marvel of historians, but unfortunately were not lasting, and in 399 B.C. we find the best and wisest of the Greeks made the object of an attack in the law-courts and sentenced to death.

The accusers were Meletus, a young tragic poet, Anytus,¹ a commercial man and a politician, and Lycon,

¹ *Anyti reus*, Hor. S. II. iv. 3.

a rhetorician. Meletus is ostensibly the leader of the prosecution, but really it was Anytus who was felt to be the inspiring force. He was an honest enough man in his way, who felt, no doubt, that the teacher of such foes of democracy as Critias and Alcibiades was a danger to the constitution which his own efforts had done so much to restore ; he also had a private wrong to redress, for Socrates had been getting hold of his son and teaching him that there were higher and better things in the world than following his father's profession of leather-selling. Meletus as a poet and Lycon as a rhetorician might feel bound to stand up for the dignity of their professions, for Socrates had exposed to ridicule especially those who could not give an account of the principles on which they conducted their own professions.

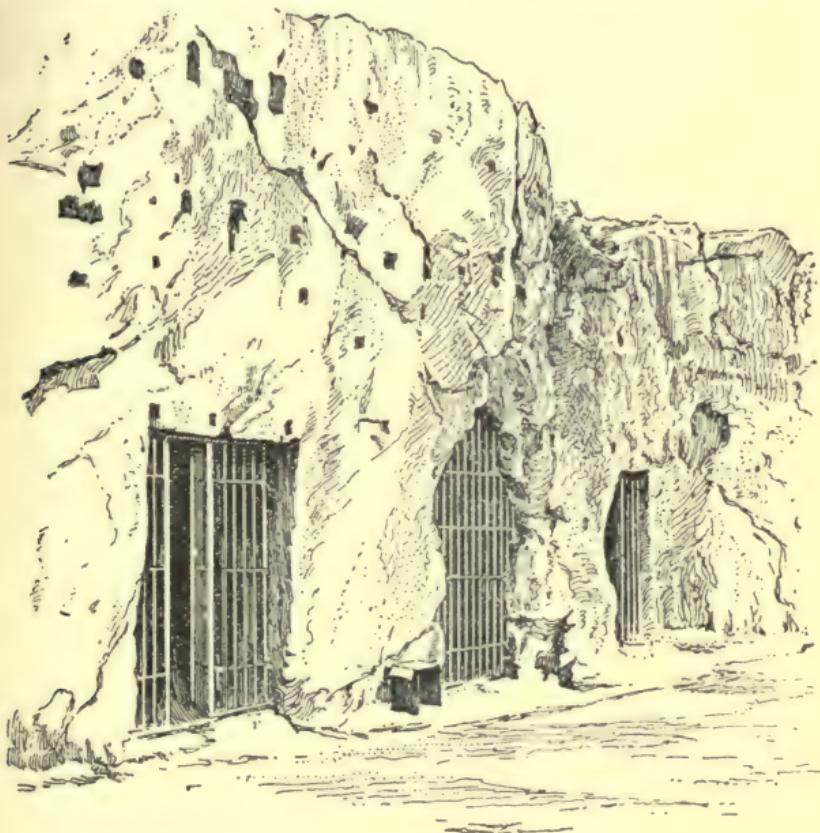
The charges brought against Socrates¹ were that he was guilty of wrongdoing in corrupting the young, and in teaching disbelief in the gods accepted by the city, and in introducing new divinities. Such truth as lay in the indictment lay in its last clause, and referred to Socrates' belief in the mysterious *δαιμόνιον* or supernatural monitor in his own breast, which prevented him from taking certain courses of action. But in religious observance Socrates was most punctilious, and the value of the accusation that he corrupted the young might be tested by such passages as the 13th chapter of the *Crito*.

The trial took place in one of the ordinary courts of the Heliae, and was an *ἀγών τιμητός* ('to be assessed'), i.e. there was no definite penalty, but the court had to decide not only as to the guilt or innocence of the accused, but, if guilty, what penalty he should undergo. There is little doubt that if Socrates had suggested some penalty like exile, the court would have gladly accepted it, but by proposing either that he should be kept at the public expense in the Prytaneum or should pay a fine of 30 minae he secured his doom, and by a majority of

¹ *Apol.* 24 B.

sixty was not only found guilty, but was sentenced to drink the hemlock.

The death sentence could not be immediately carried into effect, for the garlands had just been placed upon the sacred vessel which was to pay its annual pilgrimage



Rock-dwelling at Athens called Prison of Socrates.

to Delos, and until its return no state criminal could be executed. On this occasion the ship was absent for thirty days, and just before its return Crito paid the visit recorded in this dialogue to urge for the last time that Socrates should escape. Socrates gave as his answer his ideal of the duty of a good citizen, and refused to break the city's laws. The closing scene of

his life is described in the final chapters of the *Phaedo*, the dialogue which records his last discourse with his friends, when he reasoned to them on the immortality of the soul. Himself the only unmoved member of that little gathering, in which the very jailer could not repress his emotion, he drank the poison cup cheerfully, and grew gradually numb till his death. His last words were, 'Crito, we owe a cock to Asclepius'; for to him death came as a Healer, and his gratitude was to be shown to the God of Healing.

If the authors of Socrates' death hoped to stamp out the spirit of Socrates' teaching, no step that they could have taken would less have secured that result. The martyrdom of their master stimulated his disciples to carry on his work; Socrates in fact became almost a sacred symbol, and many new ideas not included in his teaching gained their popularity by being attributed to that revered name. The democracy that had condemned him soon repented; and good reason had they to repent, for by the execution of the teacher they had given vitality to his teaching, which, when carried to its natural conclusion, inculcated a cosmopolitanism which cut at the very root of the institutions of the city state.

But however great our admiration for the 'greatest of the Christians before Christ,' we must not shut our eyes to the fact that there was something to justify the conduct of the democracy. Re-established in a tenure of power which they could by no means feel to be secure, they might well fear the influence of one who censured such a cherished democratic institution as election by lot. Were they to choose between Anytus and Socrates—Anytus the champion of the glorious revolution of a few years back, and Socrates the friend or the teacher of that very Critias against whose immoderate rule that revolution was directed, or of that Alcibiades who had conspired against their cherished constitution? At such a time a questioning spirit was dangerous; heterodoxy was almost treason; and when

they saw this strange teacher and his disciples criticising ideas and institutions which seemed first principles to them, they would feel that indeed 'these men had set the world upside down,' and feeling so would do their best to remove the danger from their midst.

3. The Crito

This dialogue goes closely with the *Euthyphro*, *Apology*, and *Phaedo*, all of which deal with the trial and death of Socrates, coming as the third in what is the only real tetralogy of Plato's works, the attempts to group the others in the same way being somewhat fanciful. We have no evidence as to the date of its composition, but merely know that it must have followed the *Apology*, for there are allusions¹ in it to passages in the *Apology*; if it is asserted that the references may be not to Plato's account of Socrates' defence but to the actual defence itself, it can be replied that the references in the *Crito* do not tally with the defence as recorded by Xenophon.

The dialogue is so simple and direct that it needs no analysis. The scene is Socrates' prison; the time is the day before the arrival of the sacred vessel whose return to Athens will be the signal for the execution of the condemned man. The speakers are Socrates and his rich friend Crito, who has arranged for his escape, and urges the claims of children and friends upon Socrates, who refuses to comply, on account of the obedience which as a loyal Athenian he owes the state. The attitude that he here adopts is the best possible defence of Socrates against the charges levelled at him. He, condemned to death for a supposed disregard of the observances of his country, not only enjoins obedience to the laws, but is ready to die rather than disobey them, even by a breach which it is clear would have been sanctioned by the current opinion of

¹ See *Crito* 45 B, 52 C; and cf. *Apol.* 37 D and 37 B, C.

the respectable people of his time. He, accused of corrupting the youth of Athens, sets before them an ideal of political virtue that has never been superseded. To him residence in a state under the protection of a state is equivalent to a compact to obey the laws of that state. But Socrates was aware of the objection that might be urged: 'how if you disapprove of the laws?' Then it is the duty of the citizen to try to get the law altered; it is not his place to disregard it as long as it is there. He has the alternative $\eta\pi\epsilon i\theta\epsilon i\eta$ $\eta\pi\omega\epsilon i\eta$. But to Socrates his continued residence is a ratification of his approval.

Socrates, so far from adopting an attitude antagonistic to the laws, is their heartiest champion, and a martyr for their cause. He felt that the injustice of his sentence was due to the men who misinterpreted the laws, not to the laws themselves. Twice in his career he had set an example himself of heroic championship of law and justice, and his death was to be the final and triumphant vindication of his life and teaching. The dramatic power of Plato presents us with a new *Apologia*, but it is not Socrates that is on his defence, it is the laws of Athens who are on their defence, and by a powerful piece of imagination are made to plead in their own person; they plead against a great wrong that may be done them, if Crito and his friends carry the day and induce Socrates to escape, and they plead so successfully that Crito can find no answer.

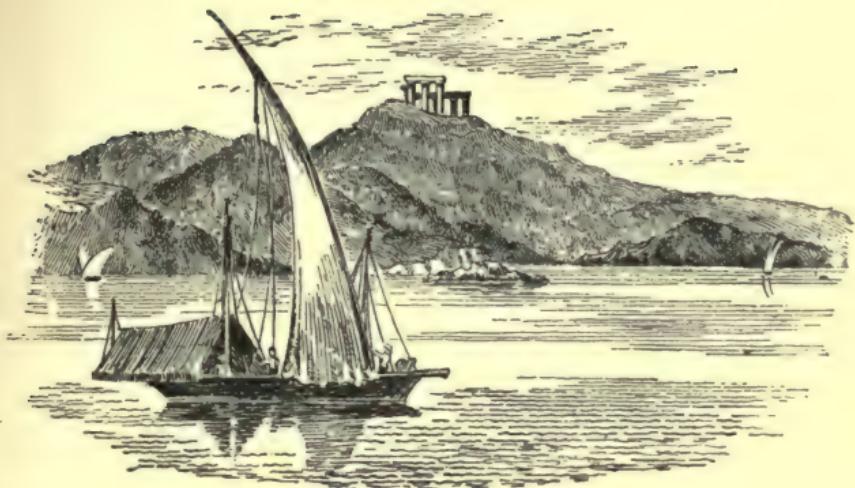
Next to this idea which pervades the *Crito*, the idea of the absolute obedience which the true citizen owes to the laws of his fatherland, to which he must be faithful unto death, the feature of the dialogue which most arrests our attention is Socrates' attitude towards popular opinion. 'The many will say so and so' is to him no argument. The opinion of the one man who knows is worth far more than the opinion of the many who do not know. If we suffer from any ailment we do not regard the advice of the multitude who know

nothing about medicine, but we follow the directions of the medical expert. Why, then, in moral questions, asks Socrates, should we consider the force of public opinion? We should rather follow the direction of the one man who knows, the *φρόνιμος*, as Aristotle calls him. It is the old war that in artistic matters is waged between critic and public. Socrates would feel with Verdi—

When at his worst opera's end
(The thing they gave at Florence—what's its name?)
While the mad houseful's plaudits near out-bang
His orchestra of salt-box, tongs, and bones,
He looks through all the roarings and the wreaths,
Where sits Rossini patient in his stall.¹

An opinion is not made right because many hold it. Weight is not numbers. The many may be able to condemn to death, but they have no inexpugnable claim to rightness of opinion. *Vox populi* is—*vox populi*.

¹ Browning, *Bishop Blougram's Apology*, which, it must be remembered, was written before Verdi's greatest works.



Sunium.

KRITΩΝ

[Η περὶ πρακτέογ· Ηθικός]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, KRITΩΝ

I

Crito appears in the prison where Socrates is confined, and tells him that the sacred vessel has been sighted at Sunium on its way back from Delos.

43 ΣΩ. Τί τηνικάδε ἀφίξαι, ὡ Κρίτων; ἦ
οὐ πρῷ ἔτι ἐστίν;
ΚΡ. Πάνυ μὲν οὖν.
ΣΩ. Πηνίκα μάλιστα;

5 KP. *Ορθρος βαθύς.*

ΣΩ. Θαυμάζω, ὅπως ἡθέλησέ σοι ὁ τοῦ δεσμωτηρίου φύλαξ ὑπακοῦσαι.

10 KP. Συνήθης ἡδη μοί ἐστιν, ὡς Σώκρατες, διὰ τὸ πολλάκις δεῦρο φοιτᾶν, καὶ τι καὶ εὐεργέτηται ὑπὸ ἐμοῦ.

ΣΩ. Αρτι δὲ ἥκεις ἢ πάλαι;

KP. *Ἐπιεικῶς πάλαι.*

ΣΩ. Εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με, βάλλα σιγῇ παρακάθησαι;

15 KP. Οὐ μὰ τὸν Δία, ὡς Σώκρατες· οὐδέ ἀν αὐτὸς ἥθελον ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος, ὡς ἡδέως καθεύδεις· καὶ ἐπίτηδές σε οὐκ ἥγειρον, ἵνα ὡς ἥδιστα διάγησ. καὶ 20 πολλάκις μὲν δή σε καὶ πρότερον ἐν παντὶ τῷ βίῳ ηὐδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστώσῃ συμφορᾷ, ὡς ῥᾳδίως αὐτὴν καὶ πράως φέρεις.

ΣΩ. Καὶ γὰρ ἂν, ὡς Κρίτων, πλημμελές 25 εἴη ἀγανακτεῖν τηλικοῦτον ὅντα, εἰ δεῖ ἥδη τελευτᾶν.

KP. Καὶ ἄλλοι, ὡς Σώκρατες, τηλικοῦτοι ἐν τοιαύταις συμφοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.

ΣΩ. *Ἐστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρῷ ἀφίξαι;*

KP. *Ἀγγελίαν, ὡς Σώκρατες, φέρων χαλεπήν, οὐ σοί, ὡς ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ 35 τοῖς σοῖς ἐπιτηδείοις πᾶσιν καὶ χαλεπὴν καὶ*

βαρεῖαν, ἦν ἐγώ, ως ἐμοὶ δοκῶ, ἐν τοῖς βαρύτατ' ἀν ἐνέγκαιμι.

ΣΩ. Τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκται ἐκ Δήλου, οὐδεὶς ἀφικομένου τεθνάναι με;

D ΚΡ. Οὐ τοι δὴ ἀφίκται, ἀλλὰ δοκεῖ μέν μοι ἥξειν τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἥκοντές τινες ἀπὸ Σουνίου καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ τούτων τῶν ἀγγέλων, ὅτι ἥξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὔριον ἔσται, ὡς Σώκρατες, τὸν βίον σε τελευτᾶν.

45

II

Socrates records a vision which leads him to believe that the execution of the death-sentence will be deferred yet one day.

ΣΩ. 'Αλλ', ὡς Κρίτων, τύχη ἀγαθῆ. εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη ἔστω. οὐδέντοι οἷμαι ἥξειν αὐτὸ τήμερον.

44 ΚΡ. | Πόθεν τοῦτο τεκμαίρη;

ΣΩ. Ἐγώ σοι ἐρῶ. τῇ γάρ που ὑστεραίᾳ δεῖ με ἀποθνήσκειν ἢ ἢ ἀν ἐλθη τὸ πλοῖον.

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.

ΣΩ. Οὐ τοίνυν τῆς ἐπιουσῆς ἡμέρας οἷμαι αὐτὸ ἥξειν, ἀλλὰ τῆς ἔτέρας. τεκμαίρομαι δὲ ἐκ τινος ἐνυπνίου, οἱ ἔωρακα δλίγον πρότερον ταύτης τῆς νυκτός. καὶ κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγεῖραι με.

ΚΡ. Ἡν δὲ δὴ τί τὸ ἐνύπνιον;

ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἴμάτια ἔχουσα, καλέσαι με.

καὶ εἰπεῖν· ὡς Σώκρατες, ἥματι κεν τριτάτῳ
Φθίην ἐρίβωλον ἵκοιο.

ΚΡ. Ἀτοπον τὸ ἐνύπνιον, ὡς Σώκρατες.

ΣΩ. Ἐναργὲς μὲν οὖν, ὡς γέ μοι δοκεῖ, ὡς
20 Κρίτων.

III

Crito urges upon Socrates to escape, for his refusal to do so will be misinterpreted by "the many," who will attribute it to the apathy of his friends. Socrates advises him not to value the opinion of the many.

ΚΡ. Λίαν γε, ως ἔοικεν. ἀλλ', ὡς δαιμόνιε - οὐκ
Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι.
ώς ἐμοὶ, ἔτιν σὺ ἀποθάνης, οὐ μία συμφορά
ἐστιν, ἀλλὰ χωρὶς μὲν σοῦ ἐστερῆσθαι, τοιού-
του ἐπιτηδείου, οἷον ἐγὼ οὐδένα μή ποτε εύρησω,
ἔτι δὲ καὶ πολλοῖς δόξω, οἱ ἐμὲ καὶ σὲ μὴ
σαφῶς ἵσασιν, ως οἶός τ' ὡν σε σώζειν, εἰ C
ἡθελον ἀναλίσκειν χρήματα, ἀμελῆσαι. καὶ
τοι τίς ἀν αἰσχίων εἴη ταύτης δόξα ἡ δοκεῖν
10 χρήματα περὶ πλείονος ποιεῖσθαι ἡ φίλους;
οὐ γὰρ πείσονται οἱ πολλοί, ως σὺ αὐτὸς οὐκ
ἡθέλησας ἀπιέναι ἐνθένδε ἡμῶν προθυμουμένων.

ΣΩ. Ἀλλὰ τί ἡμῖν, ὡς μακάριε Κρίτων,
οὗτο τῆς τῶν πολλῶν δόξης μέλει; οἱ γὰρ
15 ἐπιεικέστατοι, ων μᾶλλον ἄξιον φροντίζειν,
ἡγήσονται αὐτὰ οὗτο πεπρᾶχθαι, ὥσπερ ἀν
πραχθῆ.

ΚΡ. Ἀλλ' ὄρᾶς δὴ ὅτι ἀνάγκη, ὡς Σώκρατες, D
καὶ τῆς τῶν πολλῶν δόξης μέλειν. αὐτὰ δὲ

δῆλα τὰ παρόντα νυνί, ὅτι οἱοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἔξεργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδόν, ἐάν τις ἐν αὐτοῖς διαβεβλημένος ἦ.

ΣΩ. Εἰ γὰρ ὥφελον, ὡς Κρίτων, οἱοί τ' εἰναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἱοί τ' ἥσαν καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἀν εἰχεν· νῦν δὲ οὐδέτερα οἱοί τε οὔτε γὰρ φρόνιμον οὔτε ἄφρονα δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τοῦτο ὅ τι ἀν τύχωσι.

IV

Crito urges further reasons: it will take but little money to silence the sycophants, and Socrates will receive a warm welcome in his exile.

Ε ΚΡ. Ταῦτα μὲν δὴ οὕτως ἔχέτω· τάδε δέ, ὡς Σώκρατες, εἰπέ μοι. ἀρά γε μὴ ἐμοῦ προμηθῆ καὶ τῶν ἄλλων ἐπιτηδείων, μή, ἐὰν σὺ ἐνθένδε ἔξέλθης, οἱ συκοφάνται ἡμῖν πράγματα παρέχωσιν ὡς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν ἦ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν ἦ συχνὰ χρήματα, ἦ καὶ ἄλλο τι πρὸς 45 τούτοις παθεῖν; εἰ γάρ τι τοιοῦτον | φοβεῖν, ἔσσον αὐτὸ χαίρειν· ἡμεῖς γάρ που δίκαιοι ἐσμεν σώσαντές σε κινδυνεύειν τοῦτον τὸν 10 κίνδυνον καί, ἐὰν δέη, ἔτι τούτου μείζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποίει.

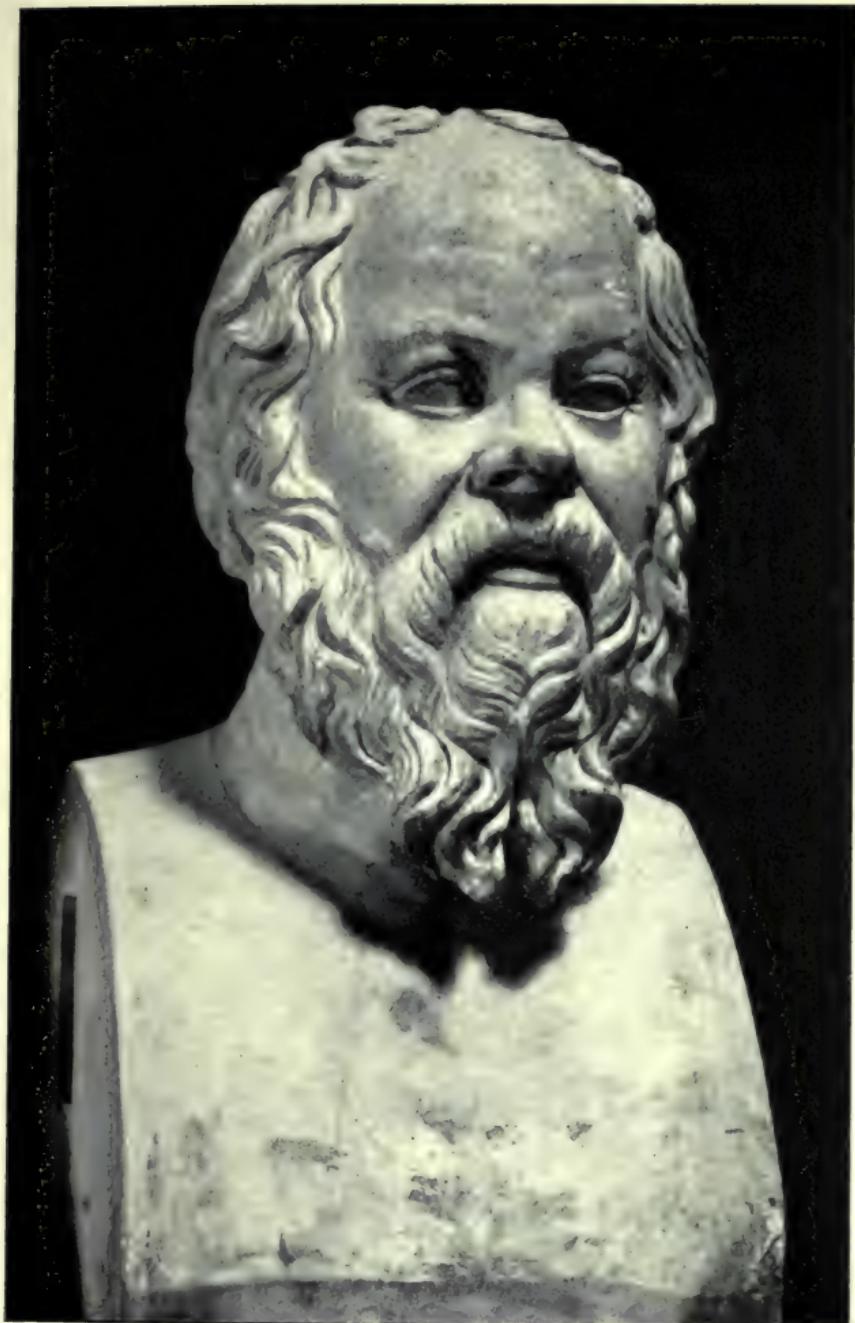
ΣΩ. Καὶ ταῦτα προμηθοῦμαί, ὡς Κρίτων, καὶ ἄλλα πολλά.

15 ΚΡ. Μήτε τοίνυν ταῦτα φοβοῦ· καὶ γὰρ οὐδὲ πολὺ τάργύριόν ἔστιν, ὃ θέλουσι λαβόντες τινὲς σῶσαι σε καὶ ἔξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὄρᾶς τούτους τοὺς συκοφάντας ὡς εὔτελεῖς, καὶ οὐδὲν ἀν δέοι ἐπ' αὐτοὺς πολλοῦ ἀργυρίου; 20 σοὶ δὲ ὑπάρχει μὲν τὰ ἐμὰ χρήματα, ὡς ἐγὼ οἶμαι, ἵκανά· ἔπειτα καὶ εἴ τι ἐμοῦ κηδόμενος οὐκ οἴει δεῖν ἀναλίσκειν τάμα, ξένοι οὗτοι ἐνθάδε ἔτοιμοι ἀναλίσκειν· εἰς δὲ καὶ κεκόμικεν ἐπ' αὐτὸ τοῦτο ἀργύριον ἵκανόν, Σιμμίας ὁ Θη-
25 βαῖος· ἔτοιμος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ λέγω, μήτε ταῦτα φοβούμενος ἀποκάμης σαυτὸν σῶσαι, μήτε, ὃ ἔλεγες ἐν τῷ δικαστηρίῳ, δυσχερές σοι γενέσθω, ὅτι οὐκ ἀν ἔχοις ἔξελθὼν ὃ τι χρῶσι σαυτῷ· πολ-
30 λαχοῦ μὲν γὰρ καὶ ἄλλοσε, ὅποι ἀν ἀφίκη, ἀγαπήσοντες σε· ἐὰν δὲ βούλη εἰς Θετταλίαν οἴεναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι, οἵ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν.

V

Crito entreats Socrates to think of his children: it is his duty to live for their sake.

"Ετι δέ, ὡ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἔξον σωθῆναι· καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέσθαι, ἀπερ ἀν καὶ οἱ ἔχθροί σου σπεύσαιέν τε καὶ ἐσπευσαν σὲ διαφθεῖραι βουλόμενοι.



M 809

SOCRATES
From the bust in the Capitoline Museum

πρὸς δὲ τούτοις καὶ τὸν υἱὸν τοὺς σαυτοῦ
 5 δέμοιγε δοκεῖς προδιδόναι, οὓς σοι ἔξὸν καὶ σύνοινον
 ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχήσει καταλιπών,
 καὶ τὸ σὸν μέρος, ὃ τι ἀν τύχωσι, τοῦτο πρά-
 ξουσιν· τεύξονται δέ, ως τὸ εἰκός, τοιούτων
 οἰάπερ εἰωθεν γίγνεσθαι ἐν ταῖς ὄρφανίαις περὶ^{οιχήσεις}
 τοὺς ὄρφανούς. ἡ γὰρ οὐ χρὴ ποιεῖσθαι
 παιᾶς, ἡ συνδιαταλαιπωρεῦν καὶ τρέφοντα καὶ
 παιδεύοντα· σὺ δέ μοι δοκεῖς τὰ ῥᾳθυμότατα
 αἴρεῖσθαι· χρὴ δέ, ἅπερ ἀν ἀνὴρ ἀγαθὸς καὶ
 ἀνδρεῖος ἔλοιτο, ταῦτα αἴρεῖσθαι, φάσκοντά γε
 δὴ ἀρετῆς διὰ παντὸς τοῦ βίου ἐπιμελεῖσθαι·
 ως ἔγωγε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ήμῶν τῶν
 15 Εσῶν ἐπιτηδείων αἰσχύνομαι, μὴ δόξῃ ἄπαν τὸ
 πρᾶγμα τὸ περὶ σὲ ἀνανδρίᾳ τινὶ τῇ ήμετέρᾳ
 πεπρᾶχθαι, καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ
 δικαστήριον ως εἰσῆλθες ἔξὸν μὴ εἰσελθεῖν, καὶ
 αὐτὸς ὁ ἀγὼν τῆς δίκης ως ἐγένετο, καὶ τὸ
 τελευταῖον δὴ τουτί, ὥσπερ κατάγελως τῆς
 πράξεως, κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ήμετέρᾳ
 25 46 διαπεφευγέναι | ήμᾶς δοκεῖν, οἵτινές σε οὐχὶ
 ἐσώσαμεν οὐδὲ σὺ σαυτόν, οἶόν τε ὃν καὶ δυνα-
 τόν, εἴ τι καὶ μικρὸν ήμῶν ὄφελος ἦν. ταῦτα
 οὖν, ὡς Σώκρατες, ὥρα μὴ ἄμα τῷ κακῷ καὶ
 αἰσχρᾷ ἡ σοί τε καὶ ήμῖν. ἀλλὰ βουλεύουν,
 μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ
 βεβουλεῦσθαι. μία δὲ βουλή· τῆς γὰρ ἐπιού-
 σης υπκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι. εἰ δὲ
 ἔτι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι οἶόν τε.
 ἀλλὰ παντὶ τρόπῳ, ὡς Σώκρατες, πείθου μοι
 35 καὶ μηδαμῶς ἄλλως ποίει.

VI

Socrates says that it has always been his principle to attach value to the views of the wise only.

ΣΩ. Ὡ φίλε Κρίτων, ἡ προθυμία σου πολ-
λοῦ ἀξία, εἰ μετά τινος ὁρθότητος εἴη. εἰ δὲ
μή, ὅσῳ μείζων, τοσούτῳ χαλεπωτέρα. σκο-
πεῖσθαι οὖν χρὴ ήμᾶς, εἴτε ταῦτα πρακτέον
εἴτε μή. ως ἐγὼ οὐ μόνον νῦν, ἀλλὰ καὶ ἀεὶ⁵
τοιοῦτος, οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι
ἡ τῷ λόγῳ, ὃς ἂν μοι λογιζομένῳ βέλτιστος
φαίνηται. τοὺς δὲ λόγους, οὓς ἐν τῷ ἔμπρο-
σθεν ἔλεγον, οὐ δύναμαι νῦν ἐκβαλεῖν, ἐπειδή¹⁰
μοι ἥδε ἡ τύχη γέγονεν, ἀλλὰ σχεδόν τι ὅμοιοι
φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ¹⁵
τιμῶ, οὕσπερ καὶ πρότερον· ὃν ἐὰν μὴ βελτίω
ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ ἵσθι ὅτι οὐ
μή σοι συγχωρήσω, οὐδέ ἀν πλείω τῶν νῦν
παρόντων ἡ τῶν πολλῶν δύναμις ὕσπερ παῖδας²⁰
ήμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους
ἐπιπέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς
οὖν ἀν μετριώτατα σκοποίμεθα αὐτά; εἰ πρῶ-
τον μὲν τοῦτον τὸν λόγον ἀναλάβοιμεν, διν σὺ²⁵
λέγεις περὶ τῶν δοξῶν, πότερον καλῶς ἐλέγετο
ἐκάστοτε ἡ οὐ, ὅτι ταῖς μὲν δεῖ τῶν δοξῶν
προσέχειν τὸν νοῦν, ταῖς δὲ οὐ· ἡ πρὸν μὲν D
ἐμὲ δεῖν ἀποθνήσκειν καλῶς ἐλέγετο, νῦν δὲ
κατάδηλος ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου³⁰
ἐλέγετο, ἥν δὲ παιδιὰ καὶ φλυαρία ως ἀληθῶς;
ἐπιθυμῶ δ' ἐγωγ' ἐπισκέψασθαι, ὡς Κρίτων,
κοινῆ μετὰ σοῦ, εἴ τι μοι ἀλλοιότερος φανεῖται,

ἐπειδὴ ὡδε ἔχω, ή ὁ αὐτός, καὶ ἐάσομεν χαίρειν ή πεισόμεθα αὐτῷ. ἐλέγετο δέ πως, ὡς ἐγῷμαι, ἐκάστοτε ὡδε ὑπὸ τῶν οἰομένων τι³⁰ λέγειν, ὡσπερ νῦν δὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν, ἃς οἱ ἀνθρωποι δοξάζουσιν, δέοι τὰς μὲν Ε περὶ πολλοῦ ποιεῖσθαι, τὰς δὲ μή. τοῦτο πρὸς θεῶν, ὡς Κρίτων, οὐ δοκεῖ καλῶς σοι λέγεσθαι; σὺ γάρ, ὅσα γε τάνθρωπεια, ἐκτὸς εἰ τοῦ μέλλειν³⁵ 47 ἀποθνήσκειν | αὔριον, καὶ οὐκ ἀν σὲ παρακρούοι ή παροῦσα συμφορά. σκόπει δή· οὐχ ἵκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μέν, τὰς δ' οὐ; τί φήσ; ταῦτα οὐχὶ καλῶς λέγεται; ⁴⁰

ΚΡ. Καλῶς.

ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μή;

ΚΡ. Ναί.

ΣΩ. Χρηστὰ δὲ οὐχ αἱ τῶν φρονίμων,⁴⁵ πονηρὰ δὲ αἱ τῶν ἀφρόνων;

ΚΡ. Πῶς δ' οὐ;

VII

If it were a case of athletic training, we should only value the opinion of the trainer.

ΣΩ. Φέρε δή, πῶς αὖ τὰ τοιαῦτα ἐλέγετο; Β γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς ἀνδρὸς ἐπαίνω καὶ ψόγῳ τὸν νοῦν προσέχει, ή ἐνὸς μόνου ἐκείνου, δος ἀν τυγχάνη⁵ ιατρὸς ή παιδοτρίβης ὡν;

ΚΡ. Ἐνὸς μόνου.

ΣΩ. Ούκοῦν φοβεῖσθαι χρὴ τοὺς ψόγους καὶ ἀσπάζεσθαι τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου, ἀλλὰ μὴ τοὺς τῶν πολλῶν.

10 ΚΡ. Δῆλα δή.

ΣΩ. Ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἔδεστέον γε καὶ ποτέον, οὐδὲν τῷ ἐνὶ δοκῆ τῷ ἐπιστάτῃ καὶ ἐπαίοντι, μᾶλλον οὐδὲν σύμπασι τοῖς ἄλλοις.

20 ΚΡ. Ἐστι ταῦτα.

ΣΩ. Εἰεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς τῶν πολλῶν λόγους καὶ μηδὲν 25 ἐπαιόντων, ἄρα οὐδὲν κακὸν πείσεται;

ΚΡ. Πῶς γὰρ οὐ;

ΣΩ. Τί δ' ἔστι τὸ κακὸν τοῦτο; καὶ ποιείνει, καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα τοῦτο γὰρ διόλλυστι.

25 ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τάλλα, ὡς Κρίτων, οὗτως, ἵνα μὴ πάντα διῶμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὧν νῦν οὐδὲν ήμῖν ἔστιν; πότερον τῇ τῶν πολλῶν 30 δόξῃ δεῖ ήμᾶς ἔπεσθαι καὶ φοβεῖσθαι αὐτήν, η τῇ τοῦ ἐνός, εἴ τίς ἔστιν ἐπαίων, δὲν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον οὐδὲν σύμπαντας τοὺς ἄλλους; φῶ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα, δὲ τῷ μὲν

35 δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο. η οὐδέν έστι τοῦτο;

ΚΡ. Οἶμαι ἔγωγε, ὡς Σώκρατες.

YOUTHS PRACTISING ATHLETIC EXERCISES UNDER A ΠΑΙΔΟΤΠΙΘ'¹



VIII

If we attach this importance to expert opinion where the body is concerned, how much more ought we to do so where the soul is to be considered.

ΣΩ. Φέρε δή, εάν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ Ε τῶν ἐπαϊόντων δόξῃ, ἄρα βιωτὸν ἡμῖν ἔστιν διεφθαρμένου αὐτοῦ; ἔστι δέ που τοῦτο τὸ σῶμα· η̄ οὐχί;

ΚΡ. Ναί.

ΣΩ. Ἐάρ' οὖν βιωτὸν ἡμῖν ἔστιν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ μετ' _{subi} ἐκείνου ἄρ' ἡμῖν βιωτὸν διεφθαρμένου, φ̄ τὸ ἀδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν; η̄ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκεῖνο, ὅ τι ποτ' ἔστὶ τῶν 48 | ἡμετέρων, περὶ δὲ η̄ τε ἀδικία καὶ η̄ δικαιοσύνη ₁₅ ἔστιν;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ τιμιώτερον;

ΚΡ. Πολύ γε. - yes - ~~κακεῖ~~

ΣΩ. Οὐκ ἄρα, φ̄ βέλτιστε, πάνυ ἡμῖν οὕτω ₂₀ φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἰς, καὶ αὐτὴ η̄ ἀλήθεια. ὥστε πρῶτον μὲν ταύτη οὐκ ὀρθῶς εἰσηγεῖ, εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν ₂₅

δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. ἀλλὰ μὲν δή, φαίη γ' ἂν τις, οἱοί τέ εἰσιν ἡμᾶς οἱ πολλοὶ ἀποκτιννύναι.

ΚΡ. Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἂν, ὡς
30 Σώκρατες.

ΣΩ. Ἀληθῆ λέγεις. ἀλλ', ὡς θαυμάστιε,
οὗτός τε ὁ λόγος, δὸν διεληλύθαμεν, ἔμοιγε
δοκεῖ ἔτι ὅμοιος εἶναι καὶ πρότερον· καὶ τόνδε
αὖ σκόπει, εἰ ἔτι μένει ἡμῖν ἡ οὐ, δῆτι οὐ τὸ
35 ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν.

ΚΡ. Ἀλλὰ μένει.

ΣΩ. Τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι
ταῦτόν ἐστιν, μένει ἡ οὐ μένει; 17α
τὸ εὖ μὲν τὸ εὖ
εὐφωνικός γίνεται
τὸ εὖ μὲν τὸ εὖ

ΚΡ. Μένει.

IX

The only question to be considered is whether a course of action is right or wrong, and if necessary one must die, not considering money or friends or duty to children.

ΣΩ. Οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο
σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι
ἔξιέναι μὴ ἀφιέντων Ἀθηναίων, ἡ οὐ δίκαιον· καὶ
εἰὰν μὲν φαίνηται δίκαιον, πειρώμεθα, εἰ δὲ
μή, ἔωμεν. ἀς δὲ σὺ λέγεις τὰς σκέψεις περὶ
τε ἀναλώσεως χρημάτων καὶ δόξης καὶ παιδῶν
τροφῆς, μὴ ὡς ἀληθῶς ταῦτα, ὡς Κρίτων,
σκέμματα ἡ τῶν ῥᾳδίων ἀποκτιννύντων καὶ
ἀναβιωσκομένων γ' ἂν, εἰ οἱοί τ' ἦσαν, οὐδενὶ^{17β}
10 σὺν νῷ, τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ
ὁ λόγος οὗτος αἴρει, μὴ οὐδὲν ἄλλο σκεπτέον

ἢ ἡ ὅπερ νῦν δὴ ἐλέγομεν, πότερον δίκαια πράξιομεν καὶ χρήματα τελοῦντες τούτοις τοῖς Δ ἐμὲ ἐνθένδε ἔξαξουσιν καὶ χάριτας, καὶ αὐτὸι ἔξαγοντές τε καὶ ἔξαγόμενοι, ἡ τῇ ἀληθείᾳ 25 ἀδικήσομεν πάντα ταῦτα ποιοῦντες· καν φαινώμεθα ἀδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὕτ’ εἰ ἀποθνήσκειν δεῖ παραμένοντας καὶ ἡσυχίαν ἔγοντας, οὕτε ἄλλο ὄτιον πάσχειν πρὸ τοῦ ἀδικεῖν. 30

ΚΡ. Καλῶς μέν μοι δοκεῖς λέγειν, ὡ Σώκρατες, ὅρα δὲ τί δρῶμεν.

ΣΩ. Σκοπῶμεν, ὡ ἀγαθέ, κοινῆ, καὶ εἴ πη ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος, ἀντιλεγε, καὶ Ε σοι πείσομαι· εἴ δὲ μή, παῦσαι ἥδη, ὡ μακάριε, 25 πολλάκις μοι λέγων τὸν αὐτὸν λόγον, ὡς χρὴ ἐνθένδε ἀκόντων Ἀθηναίων ἐμὲ ἀπιέναι· ὡς ἐγὼ περὶ πολλοῦ ποιοῦμαι πεῖσαί σε, ἀλλὰ μὴ ἄκοντος ταῦτα πράττειν. ὅρα δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἵκανῶς λέγηται, 30 40 καὶ πειρῶ ἀποκρίνεσθαι | τὸ ἐρωτώμενον, ἢ ἀν μάλιστα οἴη.

ΚΡ. Ἀλλὰ πειράσομαι.

X

Injustice is always wrong: therefore even the victim of unjust treatment must not attempt to repay it.

ΣΩ. Οὐδενὶ τρόπῳ φαμὲν ἐκόντας ἀδικητέον είναι, ἢ τινὶ μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ; ἢ οὐδαμῶς τό γε ἀδικεῖν οὕτε ἀγαθὸν οὕτε καλόν, ὡς πολλάκις ἡμῖν καὶ ἐν τῷ ἔμπροσθεν

5 χρόνῳ ὡμολογήθη; ἢ πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν ὄμολογίαι ἐν ταῖς δὲ ταῖς διατάξεις ἡμέραις ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὡς Κρίτων, ἄρα τηλικοίδε ἄνδρες πρὸς ἄλληλους σπουδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παίδων 20 οὐδὲν διαφέροντες; ἢ παντὸς μᾶλλον οὕτως ἔχει ὡσπερ τότε ἐλέγετο ἡμῖν, εἴτε φασὶν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἔτι τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, δῆμος τό γε ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσ- 25 χρὸν τυγχάνει ὃν παντὶ τρόπῳ; φαμὲν ἢ οὐ;

ΚΡ. Φαμέν.

ΣΩ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

ΚΡ. Οὐ δῆτα.

ΣΩ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὡς 20 οἱ πολλοὶ οἴονται, ἐπειδή γε οὐδαμῶς δεῖ ἀδι- κεῖν.

ΚΡ. Οὐ φαίνεται.

ΣΩ. Τί δὲ δή; κακουργεῖν δεῖ, ὡς Κρίτων, 25 ἢ οὐ;

ΚΡ. Οὐ δεῖ δήπου, ὡς Σώκρατες.

ΣΩ. Τί δέ; ἀντικακουργεῖν κακῶς πά- σχοντα, ὡς οἱ πολλοί φασιν, δίκαιον ἢ οὐ δίκαιον;

ΚΡ. Οὐδαμῶς.

ΣΩ. Τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους 30 τοῦ ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. Ἀληθῆ λέγεις.

ΣΩ. Οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδέ τοιοῦν πάσχειν 35 ὑπ' αὐτῶν. καὶ ὅρα, ὡς Κρίτων, ταῦτα καθο-

Δ μολογῶν, ὅπως μὴ παρὰ δόξαν ὁμολογῆσ. οἶδα γὰρ ὅτι ὀλίγοις τισὶ ταῦτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή, ἀλλὰ ἀνάγκη τούτους ἀλλήλων καταφρονεῖν, ὄρῶντας ἀλλήλων τὰ βουλεύ- 40 ματα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα πότερον κοινωνεῖς καὶ συνδοκεῖς σοι καὶ ἀρχώμεθα ἐντεῦθεν βουλευόμενοι, ὡς οὐδέποτε ὄρθως ἔχοντος οὕτε τοῦ ἀδικεῖν οὕτε τοῦ ἀνταδικεῖν οὕτε κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, 45 Ε ἡ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς· ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ νῦν ἔτι δοκεῖ, σοὶ δὲ εἴ πη ἄλλῃ δέδοκται, λέγε καὶ δίδασκε. εἴ δ' ἐμμένεις τοῖς πρόσθε, τὸ μετὰ τοῦτο ἄκουε. 50

KR. 'Αλλ' ἐμμένω τε καὶ συνδοκεῖ μοι. ἀλλὰ λέγε.

ΣΩ. Λέγω δὴ αὐτὸν τὸ μετὰ τοῦτο, μᾶλλον δ' ἔρωτῷ πότερον ἀ ἄν τις ὁμολογήσῃ τῷ δίκαιᾳ ὅντα ποιητέον ἡ ἔξαπατητέον;

KR. Ποιητέον.

XI

Socrates supposes the Laws personified to come to him and expostulate with him if he intended to escape.

ΣΩ. 'Εκ τούτων δὴ ἄθρει. ἀπιόντες ἐνθένδε 50 ἡμεῖς μὴ πείσαντες τὴν πόλιν | πότερον κακῶς τινας ποιοῦμεν, καὶ ταῦτα οὓς ἡκιστα δεῖ, ἡ οὖ; καὶ ἐμμένομεν οἷς ὡμολογήσαμεν δικαίους οὓσιν ἡ οὖ;

(Μ941)

ΚΡ. Οὐκ ἔχω, ὡς Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾶς· οὐ γὰρ ἐννοῶ.

ΣΩ. Ἀλλ’ ὡδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε εἴτε ἀποδιδράσκειν, εἴθ’ ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλθόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες ἔροιντο. “εἰπέ μοι, ὡς Σώκρατες, τί ἐν νῷ ἔχεις ποιεῖν; ἄλλο τι ἢ τούτῳ τῷ ἔργῳ, φῶ ἐπιχειρεῖς, διανοῦ τούς τε νόμους ἡμᾶς ἀπολέσαι καὶ σύμπασαν τὴν πόλιν τὸ σὸν μέρος; ἢ δοκεῖ σοι οἶνον τε ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ἥτις αἱ γενόμεναι δίκαι μηδὲν ἴσχύουσιν, ἀλλὰ ὑπὸ ἴδιωτῶν ἄκυροί τε γίγνονται καὶ διαφθείρονται;” τί ἐροῦμεν, ὡς Κρίτων, πρὸς ταῦτα καὶ ἄλλα τοιαῦτα; πολλὰ γὰρ ἀν τις ἔχοι, ἄλλως τε καὶ ῥήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου, ὃς τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι ἡδίκει γὰρ ἡμᾶς ἢ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινεν; ταῦτα ἢ τέλος ἐροῦμεν;

ΚΡ. Ταῦτα νὴ Δία, ὡς Σώκρατες.

XII

He would not attempt to do to his father or his master, if he had one, what they did to him; but his fatherland should be more to him than any father.

ΣΩ. Τί οὖν, ἀν εἴπωσιν οἱ νόμοι· “ὡς Σώκρατες, ἢ καὶ ταῦτα ὠμολόγητο ἡμῖν τε καὶ

σοι, ἢ ἐμμένειν ταῖς δίκαιαις αἷς ἀν ἡ πόλις
 δικάζῃ;” εἰ ὁὖν αὐτῶν θαυμάζοιμεν λεγόντων,
 ἵσως ἀν εἴποιεν ὅτι “ὦ Σώκρατες, μὴ θαύμαζες
 τὰ λεγόμενα, ἀλλ’ ἀποκρίνου, ἐπειδὴ καὶ εἴωθας
 χρῆσθαι τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι. φέρε
 γάρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπιχειρεῖς
 ἡμᾶς ἀπολλύναι; οὐ πρῶτον μέν σε ἐγεννήσαμεν
 ἡμεῖς, καὶ δι’ ἡμῶν ἐλάμβανεν τὴν μητέρα σου
 ὁ πατὴρ καὶ ἐφύτευσέν σε; φράσον οὖν τούτοις
 ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους,
 μέμφῃ τι ὡς οὐ καλῶς ἔχουσιν;” οὐ μέμφο-
 μαι, φαίην ἄν. “ἀλλὰ τοῖς περὶ τὴν τοῦ
 γενομένου τροφήν τε καὶ παιδείαν, ἐν ἣ καὶ σὺ
 ἐπαιδεύθης; ἢ οὐ καλῶς προσέταττον ἡμῶν οἱ
 ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες
 τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμνα-
 στικῇ παιδεύειν;” καλῶς, φαίην ἄν. “εἰεν.
 ἐπειδὴ δὲ ἐγένουν τε καὶ ἔξετράφης καὶ ἐπαιδεύ-
 θης, ἔχοις ἀν εἰπεῖν πρῶτον μὲν ὡς οὐχὶ
 ἡμέτερος ἥσθα καὶ ἔκγονος καὶ δοῦλος, αὐτός
 τε καὶ οἱ σοὶ πρόγονοι; καὶ εἰ τοῦθ' οὕτως
 ἔχει, ἀρ' ἔξ ἵσου οἵει εἶναι σοὶ τὸ δίκαιον
 καὶ ἡμῖν, καὶ ἄττ' ἀν ἡμεῖς σε ἐπιχειρῶμεν
 ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν οἵει δίκαιον
 εἶναι; ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ
 ἔξ ἵσου ἢν τὸ δίκαιον καὶ πρὸς δεσπότην,
 εἴ σοι ὅν ἐτύγχανεν, ὥστε, ἀπερ πάσχοις,
 ταῦτα καὶ ἀντιποιεῖν,—οὔτε κακῶς ἀκούοντα
 ἀντιλέγειν οὔτε τυπτόμενον | ἀντιτύπτειν οὔτε
 ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα
 ἄρα καὶ τοὺς νόμους ἔσται σοι; ὥστε, ἐὰν σὲ

ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἡγούμενοι
 35 εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν
 πατρίδα καθ' ὅσον δύνασαι ἐπιχειρήσεις ἀντα-
 πολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια
 πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελό-
 μενος; ἡ οὖτως εἰ σοφός, ὥστε λέληθέν σε,
 40 ὅτι μητρός τε καὶ πατρὸς καὶ τῶν ἄλλων
 προγόνων ἀπάντων τιμιώτερόν ἐστιν ἡ πατρὶς
 καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι
 μοίρᾳ καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς
 νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλλον
 45 ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσαν
 ἡ πατέρα, καὶ ἡ πείθειν ἡ ποιεῖν ἀ ἀν κελεύη,
 καὶ πάσχειν, ἐάν τι προστάττῃ παθεῖν, ἡσυ-
 χίαν ἄγοντα, ἐάν τε τύπτεσθαι ἐάν τε δεῖσθαι,
 ἐάν τε εἰς πόλεμον ἄγῃ τρωθησόμενον ἡ ἀπο-
 50 θανούμενον, ποιητέον ταῦτα, καὶ τὸ δίκαιον
 οὖτως ἔχει, καὶ οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρη-
 τέον οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν
 πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιη-
 τέον, ἀ ἀν κελεύη ἡ πόλις καὶ ἡ πατρίς, ἡ
 55 πείθειν αὐτὴν ἡ τὸ δίκαιον πέφυκε, βιάζεσθαι
 δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα, πολὺ δὲ
 τούτων ἔτι ἡττον τὴν πατρίδα;” τί φήσομεν
 πρὸς ταῦτα, ὡς Κρίτων; ἀληθῆ λέγειν τοὺς
 νόμους ἡ οὐ;

60 KP. Ἐμοιγε δοκεῖ.

SCENE IN AN ATTIC SCHOOL

M 809



XIII

If he had disapproved of them he should have gone away, as he perfectly well might, to some other state ; by remaining he practically professed his willingness to be ruled by them.

ΣΩ. “Σκόπει τοίνυν, ὁ Σώκρατες,” φαῖεν ἀν
ἴσως οἱ νόμοι, “εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν,
ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἂν νῦν ἐπι-
χειρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες,
παιδεύσαντες, μεταδόντες ἀπάντων ὡν οἱοί τ'
D ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσιν πολί-
ταις, ὅμως προαγορεύομεν τῷ ἔξουσίαν πεποιη-
κέναι Ἀθηναίων τῷ βούλομένῳ, ἐπειδὰν δοκι-
μασθῆ καὶ ἵδη τὰ ἐν τῇ πόλει πράγματα καὶ
ἡμᾶς τοὺς νόμους, ὃ ἀν μὴ ἀρέσκωμεν ἡμεῖς, 10
ἔξειναι λαβόντα τὰ αὐτοῦ ἀπιέναι ὅποι ἀν
βούληται. καὶ οὐδεὶς ἡμῶν τῶν νόμων ἐμποδών
ἐστιν οὐδὲ ἀπαγορεύει, ἐάν τέ τις βούληται
ὑμῶν εἰς ἀποικίαν ἵέναι, εἰ μὴ ἀρέσκοιμεν
ἡμεῖς τε καὶ ἡ πόλις, ἐάν τε μετοικεῖν ἄλλοσε 15
ἔλθων, ἵέναι ἐκεῖσε, ὅποι ἀν βούληται, ἔχοντα
E τὰ αὐτοῦ. ὃς δ' ἀν ὑμῶν παραμείνῃ, ὄρῶν δὲ
τρόπον ἡμεῖς τάς τε δίκας δικάζομεν καὶ τἄλλα
τὴν πόλιν διοικοῦμεν, ἥδη φαμὲν τοῦτον ὡμο-
λογηκέναι ἔργῳ ἡμῖν ἂν ἡμεῖς κελεύωμεν 20
ποιήσειν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ
φαμεν ἀδικεῖν, ὅτι τε γεννηταῖς οὖσιν ἡμῖν οὐ
πείθεται, καὶ ὅτι τροφεῦσι, καὶ ὅτι ὁμολογήσας
ἡμῖν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς,
52 εἰ μὴ καλῶς τι ποιοῦμεν. προτιθέντων | ἡμῶν 25

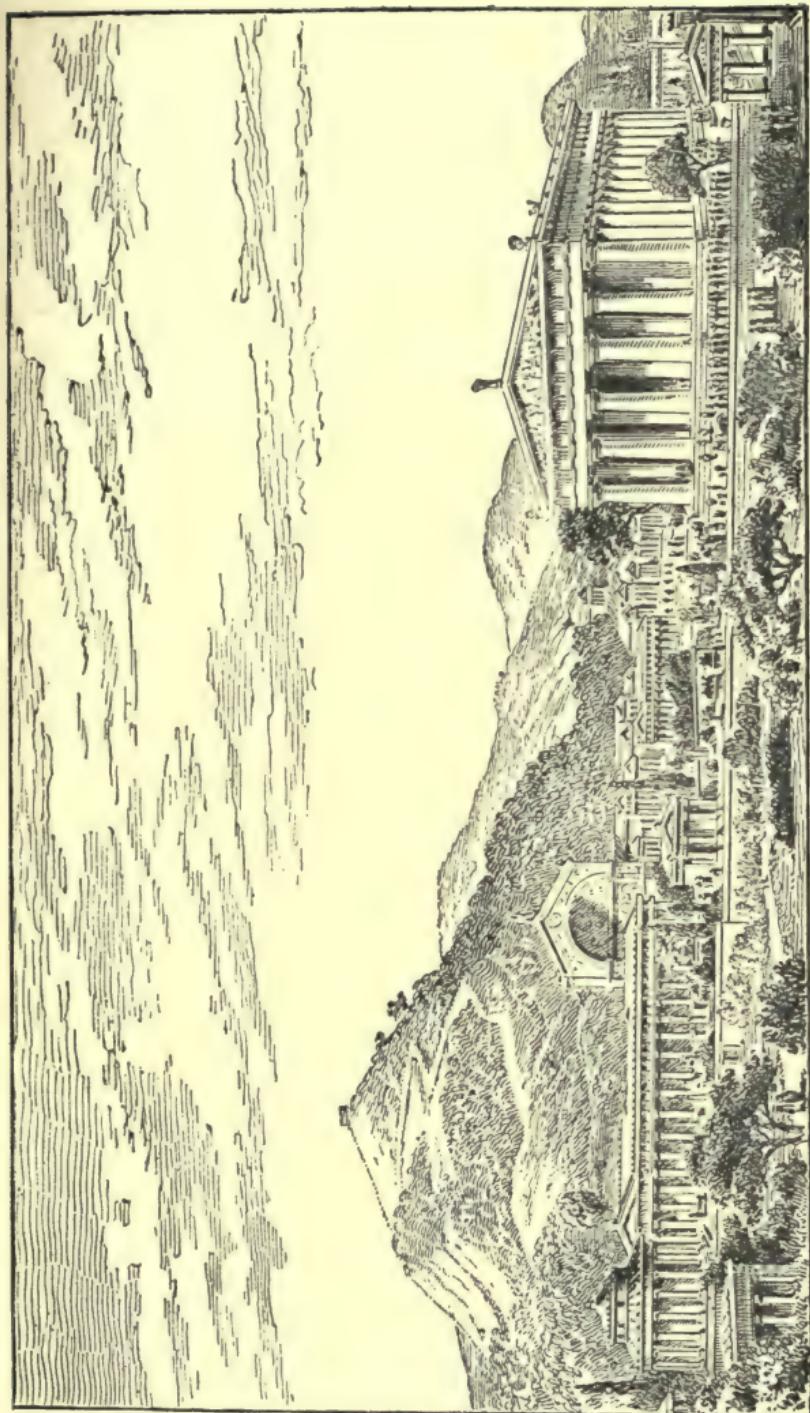
καὶ οὐκ ἀγρίως ἐπιταπτόντων ποιεῖν ἀ ἀν
κελεύωμεν, ἀλλὰ ἐφιέντων δυοῖν θάτερα, ἡ
πείθειν ἡμᾶς ἡ ποιεῖν, τούτων οὐδέτερα ποιεῖ.

XIV

Socrates had, most of all men, taken advantage of his privileges as a citizen, and was therefore most bound to obey the laws.

Ταύταις δή φαμεν καὶ σέ, Σώκρατες, ταῖς
αἰτίαις ἐνέξεσθαι, εἴπερ ποιήσεις ἀ ἐπινοεῖς,
καὶ οὐχ ἥκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς
μάλιστα.” εἰ οὖν ἐγὼ εἴποιμι· διὰ τί δή;
ἴσως ἀν μου δικαίως καθάπτουντο λέγοντες, ὅτι
ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὡμο-
λογηκώς τυγχάνω ταύτην τὴν ὁμολογίαν. φαίεν
γὰρ ἀν ὅτι “ὦ Σώκρατες, μεγάλα ἡμῖν τούτων
τεκμήριά ἔστιν, ὅτι σοι καὶ ἡμεῖς ἡρέσκομεν
καὶ ἡ πόλις· οὐ γὰρ ἀν ποτε τῶν ἄλλων
Ἀθηναίων ἀπάντων διαφερόντως ἐν αὐτῇ ἐπεδή-
μεις, εἰ μή σοι διαφερόντως ἡρεσκεν, καὶ οὔτ'
ἐπὶ θεωρίαν πώποτ' ἐκ τῆς πόλεως ἐξῆλθες,
οὔτε ἄλλοσε οὐδαμόσε, εἰ μή ποι στρατευ-
σόμενος, οὔτε ἄλλην ἀποδημίαν ἐποιήσω πώ-
ποτε, ὡσπερ οἱ ἄλλοι ἀνθρωποι, οὐδ' ἐπιθυμία
σε ἄλλης πόλεως οὐδὲ ἄλλων νόμων ἔλαβεν
εἰδέναι, ἀλλὰ ἡμεῖς σοι ἵκανοὶ ἡμεν καὶ ἡ
ἡμετέρα πόλις· οὔτω σφόδρα ἡμᾶς ἥροῦ, καὶ
ώμολόγεις καθ' ἡμᾶς πολιτεύεσθαι, τά τε
ἄλλα καὶ παῖδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκού-
σης σοι τῆς πόλεως. ἔτι τοίνυν ἐν αὐτῇ τῇ

View of Olympia. Restored by R. Bohn.



δίκη ἐξῆν σοι φυγῆς τιμήσασθαι, εἰ ἐβούλου,
 καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς,
 25 τότε ἐκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλ-
 λωπίζου ως οὐκ ἀγανακτῶν, εἰ δέοι τεθνάναι
 σε, ἀλλὰ ἥροῦ, ως ἔφησθα, πρὸ τῆς φυγῆς
 θάνατον· νῦν δὲ οὕτ’ ἐκείνους τοὺς λόγους αἰσ-
 χύνει, οὕτε ἡμῶν τῶν νόμων ἐντρέπη, ἐπιχειρῶν
 30 διαφθεῖραι, πράττεις τε ἄπερ ἀν δοῦλος φαυλό- D
 τατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ
 τὰς συνθήκας τε καὶ τὰς ὁμολογίας, καθ’ ἀς
 ἡμῖν συνέθου πολιτεύεσθαι. πρῶτον μὲν οὖν
 35 ἡμῖν τοῦτ’ αὐτὸ ἀπόκριναι, εἰ ἀληθῆ λέγομεν
 φάσκοντές σε ὡμολογηκέναι πολιτεύεσθαι καθ’
 ἡμᾶς ἔργῳ, ἀλλ’ οὐ λόγῳ, ἢ οὐκ ἀληθῆ.” τί
 φῶμεν πρὸς ταῦτα, ὡς Κρίτων; ἄλλο τι ἢ
 ὁμολογῶμεν;

ΚΡ. Ἀνάγκη, ὡς Σώκρατες.

ΣΩ. “”Αλλο τι οὖν” ἀν φαιὲν “ἢ συνθήκας τὰς
 πρὸς ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις,
 οὐχ ὑπὸ ἀνάγκης ὁμολογήσας οὐδὲ ἀπατηθεὶς Ε
 οὐδὲ ἐν δλίγῳ χρόνῳ ἀναγκασθεὶς βουλεύσασθαι,
 ἀλλ’ ἐν ἔτεσιν ἐβδομήκοντα, ἐν οἷς ἐξῆν σοι
 45 ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς μηδὲ δίκαιαι
 ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι; σὺ δὲ οὕτε
 Λακεδαιμονα προηροῦ οὕτε Κρήτην, ἀς δὴ
 ἐκάστοτε φῆς εὐνομεῖσθαι, οὕτε ἄλλην οὐδεμίαν
 τῶν Ἐλληνίδων πόλεων οὐδὲ τῶν βαρβαρικῶν,
 50 | ἀλλὰ ἐλάττω ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ 53
 χωλοί τε καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι· οὕτω
 σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἡρεσκεν
 ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι·

τίνι γάρ ἀν πόλις ἀρέσκοι ἀνευ νόμων; νῦν δὲ δὴ οὐκ ἐμμένεις τοῖς ώμολογημένοις; ἐὰν 55 ἡμῖν γε πείθη, ὡς Σώκρατες· καὶ οὐ καταγέλαστός γε ἔσει ἐκ τῆς πόλεως ἐξελθών.

XV

They dispose of Crito's arguments: Socrates' escape would involve risk and loss to his friends, exile would be intolerable, and his children would be just as well looked after if he were dead.

Σκόπει γάρ δή, ταῦτα παραβὰς καὶ ἐξαμαρτάνων τι τούτων τί ἀγαθὸν ἐργάσει σαυτὸν 5 Β ἡ τοὺς ἐπιτηδείους τοὺς σαυτοῦ; ὅτι μὲν γάρ κινδυνεύσοντί γέ σου οἱ ἐπιτήδειοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πόλεως ἡ τὴν 5 οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον· αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἐλθῃς, ἡ Θήβαζε ἡ Μέγαράδε—εὐνομοῦνται γάρ ἀμφότεραι—πολέμιος ἥξεις, ὡς Σώκρατες, τῇ τούτων πολιτείᾳ, καὶ ὅσοιπερ κήδονται τῶν 10 αὐτῶν πόλεων, ὑποβλέψονται σε διαφθορέα ἥγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς τὴν δόξαν, ὥστε δοκεῖν ὁρθῶς τὴν 15 Σ δίκην δικάσαι· ὅστις γάρ νόμων διαφθορεύς ἐστιν, σφόδρα που δόξειεν ἀν νέων γε καὶ ἀνοή- 20 των ἀνθρώπων διαφθορεὺς εἶναι. πότερον οὖν φεύξει τάς τε εὐνομουμένας πόλεις καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους; καὶ τοῦτο ποιοῦντι ἀρα ἄξιόν σοι ξῆν ἔσται; ἡ πλησιάσεις τούτοις καὶ ἀναισχυντήσεις διαλεγόμενος—τίνας λόγους, 25 ὡς Σώκρατες; ἡ οὕσπερ ἐνθάδε, ως ἡ ἀρετὴ καὶ

ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀνθρώποις
καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ ὅτει
ἄσχημον ἀν φανεῖσθαι τὸ τοῦ Σωκράτους 11
πρᾶγμα; οἵεσθαι γε χρή. ἀλλ’ ἐκ μὲν τούτων

30



35

40

Greek Peasant's Dress.
Bronze Statuette from Pylos.

παραβάς, οὐδεὶς δις ἐρεῖ; Ἰσως, ἀν μή τινα
λυπῆς. εἰ δὲ μή, ἀκούσει, ὡ Σώκρατες,
πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ
βιώσῃ πάντας ἀνθρώπους καὶ δουλεύων. τί
ποιῶν ἡ εὐωχούμενος ἐν Θετταλίᾳ, ὥσπερ
ἐπὶ δεῦπον ἀποδεδημηκὼς εἰς Θετταλίαν;
λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε
καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν | ἔσονται; 54

ἀλλὰ δὴ τῶν παιδῶν ἔνεκα βούλει ζῆν, ἵνα
αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς. τί δέ; εἰς
Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις τε καὶ ⁵⁵
παιδεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο
ἀπολαύσωσιν; ἢ τοῦτο μὲν οὖ, αὐτοῦ δὲ
τρεφόμενοι σοῦ ζῶντος βέλτιον θρέψονται καὶ
παιδεύσονται, μὴ συνόντος σοῦ αὐτοῖς; οἱ γὰρ
ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ⁶⁰
ἔὰν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσονται,
ἔὰν δὲ εἰς "Αἰδου ἀποδημήσῃς, οὐχὶ ἐπιμελή-
σονται; εἴπερ γέ τι ὅφελος αὐτῶν ἔστιν τῶν
σοὶ φασκόντων ἐπιτηδείων εἶναι, οἴεσθαι γε
χρή.

65

XVI

The Laws remind Socrates of what his treatment will
be at the hands of their brothers, the Laws of the
other world, if he disgracefully escapes.

'Αλλ', ὡ Σώκρατες, πειθόμενος ἡμῖν τοῖς
σοῖς τροφεῦσι μήτε παῖδας περὶ πλείονος ποιοῦ
μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου,
ἵνα εἰς "Αἰδου ἐλθὼν ἔχης πάντα ταῦτα ἀπολογή-
σασθαι τοῖς ἐκεῖ ἄρχουσιν· οὔτε γὰρ ἐνθάδε ⁵
σοὶ φαίνεται ταῦτα πράττοντι ἄμεινον εἶναι οὐδὲ
δικαιότερον οὐδὲ ὄσιώτερον, οὐδὲ ἄλλῳ τῶν σῶν
οὐδενί, οὔτε ἐκεῦσε ἀφικομένῳ ἄμεινον ἔσται.
C ἀλλὰ νῦν μὲν ἡδικημένος ἄπει, ἔὰν ἀπίης, οὐχ
ὑφ' ἡμῶν τῶν νόμων ἀλλὰ ὑπὸ ἀνθρώπων· ἔὰν ¹⁰
δὲ ἐξέλθης οὕτως αἰσχρῶς ἀνταδικήσας τε καὶ
ἀντικακουργήσας, τὰς σαυτοῦ ὁμολογίας τε καὶ

συνθήκας τὰς πρὸς ἡμᾶς παραβὰς καὶ κακὰ
ἐργασάμενος τούτους οὓς ἥκιστα ἔδει, σαυτόν
τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ
σοι χαλεπανούμεν ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι
ἀδελφοὶ οἱ ἐν "Αἰδου νόμοι οὐκ εὐμενῶς σε
ὑποδέξονται, εἰδότες ὅτι καὶ ἡμᾶς ἐπεχείρησας
ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μή σε πείσῃ
Κρίτων ποιεῖν ἀ λέγει μᾶλλον ἡ ἡμεῖς." D

XVII

Socrates accordingly says he will stay and accept his fate with resignation.

Ταῦτα, ὡ φίλε ἔταιρε Κρίτων, εὖ ἵσθι ὅτι
ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες



Corybantes.

τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη
ἡ ἡχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ

δύνασθαι τῶν ἄλλων ἀκούειν· ἀλλὰ ἵσθι, ὅσα 5
γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγης παρὰ
ταῦτα, μάτην ἐρεῖς. ὅμως μέντοι εἴ τι οἴει
πλέον ποιήσειν λέγε.

ΚΡ. 'Αλλ', ὡ Σώκρατες, οὐκ ἔχω λέγειν.

Ε ΣΩ. "Εα τοίνυν, ὡ Κρίτων, καὶ πράττωμεν 10
ταύτη, ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται.

NOTES

Crito was a rich Athenian of Alopece, of the same deme as Socrates. His wealth had constantly been at Socrates' disposal, for he had gone bail for his appearance before the dicasts, and he had offered with others to pay the money fine if the death-sentence were commuted. Now we find him arranging plans for Socrates' escape and incidentally bribing the jailer. We hear of him as present at the final scene and closing the eyes of Socrates after the fatal dose of hemlock had taken effect.

He is credited by Diogenes Laertius with the authorship of a book containing seventeen dialogues; but the same authority does not credit him with the arrangements for the escape here described, but attributes the part here played by Crito to Aeschines, and records the dream in connexion with him.

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1. 1. **τηγικάδε** = 'at this hour,' not merely 'at this time.' So 43 too **πηγίκα μάλιστα** below = 'about what time of day?' or 'about what o'clock?'

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1. 5. **βαθύς**, 'early'; the depth of early morning being apparently a parallel phrase to our 'in the depth of night.' Cf. St. Luke xxiv. 1 δρθρού βαθέος (R.V. 'at early dawn'); *Prot.* 310 A τῆς παρελθούσης νυκτὸς ταυτηστέ, ἐπι βαθέος δρθρού. **δρθρος** is the period of twilight before dawn.

'I wonder how it was that the keeper of the prison consented to open the door to you.' **ὑπακούω** is the regular word for to 'answer the door.' Cf. Xen. *Symp.* i. 11 τῷ ὑπακούσαντι.

1. 17. **πάλαι θαυμάζω**: **πάλαι** is used idiomatically in Greek B with the present tense as covering a stretch of past time. Cf. Soph. *El.* 1101 Αἴγισθον ἔνθ' φέγκεν ιστορῶ πάλαι. The idiom is not unknown in English, as *Julius Caesar* I. ii. 'Vexed I am Of late with passions of some difference.'

I. 19. **διάγγεις**: the subjunctive is used instead of the optative of strict sequence, because Crito wishes Socrates to continue to be out of pain, not merely at the moment when he had hesitated to wake him.

I. 21. **τοῦ τρόπου**: the causal genitive frequent with verbs like *ξῆλω*, *μακαρίζω*, etc. Cf. Soph. *El.* 1027 *ξῆλω σε τοῦ νοῦ*, *τῆς δὲ δειλίας στυγῶ*. It is to be noticed that this genitive differs from *σοῦ* above with *θαυμάζω*, which rather is partitive. 'I wonder at this *in you*.' *θαυμάζω* is also found with the genitive of the person joined to a participle, 50 c.

I. 24. **πλημμελές**, lit. 'out of tune,' then 'discordant,' 'unpleasant,' 'bad.'

I. 25. **τηλικοῦτον**: Socrates was seventy years old.

εἰ δεῖ is not the protasis of *πλημμελές ἀν εἰη*, but depends on *ἀγανακτεῖν*, having almost the force of *δτι*, a construction which is common after verbs expressing shame, wonder, indignation.

C I. 29. **τὸ μὴ οὐχί**: the *μὴ* is used because it follows a verb of hindering, the *οὐχί* being added because the verb of hindering is itself negated.

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I. 36. **ἐν τοῖς βαρύτατα** is to be explained by understanding *βαρύτατα φέροντιν* to agree with *τοῖς*. Adam quotes Plat. *Crat.* 427 E, where we get the full construction, *δ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι*. This is better than to take *τοῖς* as a survival of the use of the article as a personal pronoun.

I. 38. **τὸ πλοῖον**: the vessel (*θεωρίς*) sent every year by the Athenians to the festival of the lesser Delia at Delos which commemorated the safe return of Theseus after slaying the Minotaur in Crete. Plut. *Theseus* xxiii. says that this vessel lasted till the time of Demetrius Phalereus (circ. 300 B.C.) and was the actual thirty-oared vessel in which Theseus had sailed, but so much patched and repaired that it was a regular subject for philosophical contention whether it was the same or not the same. During its absence no public criminals could be executed; on this occasion it was as much as thirty days away.

I. 39. **τεθνάναι**: the Greek shrinks from the present describing the painful moment of dissolution, preferring the perfect which denotes the resultant state. This *τεθνάναι* is constantly found in Plato instead of *ἀποθνήσκειν*. Notice that Attic writers do not compound the perfect and pluperfect of *θνήσκω* with *ἀπο*, as regularly in the other tenses.

D I. 40. **δοκεῖ μέν**: *μέν* not followed by *δεῖ* is a frequent idiom in clauses introduced by *ἀλλά* following a negative clause which

practically contains the adversative statement. But *μέν* is also found without *δέ* in cases where there is an implied contrast between opinion and certainty. Soph. *El.* 60 δοκῶ μέν, οὐδὲν *ρῆμα σὺν κέρδει κακὸν* (i.e. I *think*, but I don't know). See Crit. App.

1. 42. **Σούνιον**: Sunium, now Cape Colonna at the SE. corner of Attica, a prominent landmark for mariners as they enter the Saronic Gulf. It is crowned by the remaining columns of a temple of Athena, which give it its modern name. Byron speaks of it in *Childe Harold*, ii. 86—

Save where Tritonia's airy shrine adorns
Colonna's cliff and gleams along the wave.

1. 5. **τύχη ἀγαθή**: a formula of good omen, 'may it turn out well.' Jowett translates simply 'very well.'

εἰ ταύτῃ κτλ.: the resignation and submission to God's will in this sentence, which is re-echoed in the closing words of the dialogue, reminds us of 'Not my will, but thine be done'; and Juv. *Sat.* x. 347 *permittes ipsis expendere numinibus, quid | convenientat nobis rebusque sit utile nostris.*

1. 5. **ὑστεραῖα**: this and similar forms are always used of 44 'days,' *ἡμέρᾳ* being usually understood, though very rarely expressed.

1. 6. **ἢ** is used because it is virtually a comparative.

1. 7. **οἱ τούτων κύριοι**: the Eleven, Commissioners of Police, who were charged with the superintendence of prisons, and had to see that capital sentences were executed. Thus Critias hands over Theramenes to the care of the Eleven under Satyrus (Xen. *Hell.* ii. 3. 54).

1. 8. **τῆς ἐπιούσης** = 'to-day,' the day which was just going to begin. **τῆς ἐτέρας** = 'to-morrow.' Cf. 46 A.

1. 11. **ταύτης τῆς νυκτός**: gen. of the time within which the event will happen, like *τῆς ἐπιούσης ἡμέρας* above, not depending on *πρότερον*. 'This night' of the Greeks meant the night that was past, to us it generally means the night that is coming. Cf. Soph. *Ant.* 16 ἐν νυκτὶ τῇ νῦν. We have the Greek for 'to-night' in 46 A *τῆς ἐπιούσης νυκτός*.

Socrates emphasizes the fact that it is a morning dream, and therefore true. Cf. Moschus *Idyll* ii. 25 *νυκτός ὅτε τρίταραν λάχος ἵσταται, ἐγγύθι δ' ἡώς | εὗτε καὶ ἀτρεκέων ποιμαίνεται θύνος ὀνείρων*: Hor. *Sat.* i. 10. 33 *Quirinus | post medium noctem visus, cum somnia vera.* Davies quotes from Michael Bruce, *Elegy on Spring*, 'And morning dreams, as poets tell, are true.'

κινδυνεύεις almost = *δοκεῖς*. It has the sense of 'probably to be,' and is used often to modify an assertion out of courtesy,

where no real doubt is implied. Cf. Plat. *Symp.* 205 D
κινδυνεύεις ἀληθῆ λέγειν.

ll. 11, 12. **ἐν καιρῷ τινι**: the editors notice that *τινί* has almost the force of a litotes = 'very opportunely.'

1. 13. **ἥν δὲ δῆ** = 'and the vision was—what?'

1. 14. **ἔδόκει** = 'methought.'

1. 15. **λευκά**: in accordance with Plato's directions in the *Laws* that there should be no lamentation at funerals, and that the funeral garb should be white.

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B 1. 16. **ἥματί κεν κτλ.**: the line is modified from Homer, *Il.* ix. 363 *ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ικούμην*, where Achilles is speaking of his contemplated return to his *home* in Phthia. So Socrates speaks of death as 'going home.'

1. 2. **ἔτι καὶ νῦν** = 'even now, at the eleventh hour.' Cf. Ar. *Ran.* 1235 ἀλλ', ὥγαθ', **ἔτι καὶ νῦν ἀπόδος**. We seem to gather that Crito had made even earlier attempts to induce Socrates to escape.

πειθοῦ: it would have been possible to write **πιθοῦ καὶ σώθητι**, but the difference is that the aorist denotes an act, the present the state of mind that leads to that act being performed; 'allow yourself to be influenced by this reasoning' is the full idea.

1. 3. **οὐ μία**: not one, i.e. more than one, not merely one (but many). See Crit. App.

1. 4. **χωρὶς** should be translated as an adverb; there is a balance between **χωρὶς μέν** and **ἔτι δέ**. **ἔστερῆσθαι** depends on **ἔμοι ἔστιν**: the latter member of the sentence would be regularly **χωρὶς δὲ καὶ πολλοῖς δοκεῖν**, but **δοκεῖν** would be awkward so far away from anything which could be understood to govern it, and the more direct form is therefore substituted, while **χωρὶς** is altered to **ἔτι** because the repetition of the same word without a complete correspondence between the members of the sentence would be objectionable. See Crit. App.

1. 5. **οὐδένα μή ποτε εὑρήσω**: the usual rule of **οὐ μή** is that (a) with the subj. it expresses strong negation, (b) with the future indic. a strong prohibition, but there are occasional instances of its use with the 1st and 3rd persons of the future expressing negation. Thus in the first person cf. Soph. *E.* 1052 **οὐ σοι μὴ μεθέψομαι ποτε**: also Ar. *Ran.* 508. In the third person cf. Soph. *O.C.* 175 **οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἔδράνων, | ὡ γέρον, ἀκοντά τις ἀξεῖ.** There are even occasional passages where the

second person signifies negation, not prohibition, e.g. Aeschines iii. 177 *τοὺς πονηροὺς οὐ μή ποτε βελτίους ποιήσετε*.

1. 6. *οὐ σὲ μή κτλ.* : *μή*, not *οὐ*, because the sentence is virtually conditional : 'if any one does not know us.'

1. 8. *ἀμελήσαι* depends on *δόξω*, *σώζειν* on *οἶδε τ' ὡν* : *ὡς* goes C with *οἶδε τ' ὡν*, not with *ἀμελήσαι*.

1. 9. *ἢ δοκεῖν*: an apparently redundant use of *ἢ*, *ταύτης*, a gen. of comp., referring forward to this sentence (Riddell calls this the pronominal pre-statement). Cf. *Phaedo* 89 D *οὐκ ἀν τις μεῖζον τούτου κακὸν πάθοι ἢ λόγους μισήσας*.

1. 15. *ἄξιον φροντίζειν*. It is to be noticed how frequently certain adjectives are used without the copula. So *ἄξιος* is used again in 46 B and 53 C. *δῆλος* here and in 53 B. *οἶδε τε* in 44 D, 46 A, 50 B. *ἔτοιμος* (with which the omission is especially frequent) in 45 B. *δύνατος* in 44 D and *ἀδύνατος* in 46 A.

1. 16. *αὐτά*, 'the matter under discussion'; nothing has been specifically mentioned to which *αὐτά* could refer.

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II. 22, 23. *ἐν αὐτοῖς*, 'if charges are preferred against him D before them.' This is the forensic use of *ἐν* : cf. Soph. *Ant.* 459 *ἐν θεοῖσι τὴν δίκην δώσειν* = 'at heaven's bar.'

1. 24. *εἰ γάρ ὄφελον* : when this expression had become stereotyped, and *ὄφελον* had lost its original meaning of obligation, it was preceded by *εἰθε* or *εἰ γάρ*, never by *εἰ* alone.

1. 26. *ἴνα οὐλό τ' ἤσαν* : *ἴνα*, *ὡς*, and *ὅπως* are used with the secondary tenses of the indicative to express some purpose incapable of realization owing to the non-fulfilment of the condition on which it depends. Cf. Soph. *O.T.* 1389 *ἴν' ἢ τυφλός τε καὶ κλύων μηδέν*.

Plato realized strongly that the strength of character required to do a great wrong may be utilized for great purposes. It is those who are incapable of *τὰ μέγιστα*, whether *ἀγαθά* or *κακά*, whose case is most desperate. We may compare the story narrated by Browning in the *Statue and the Bust*, which is summed up thus :—

I hear you reproach : 'but delay was best,
For their end was a crime' :—oh, a crime will do
As well, I reply, to serve for a test,
As a virtue golden through and through,
Sufficient to vindicate itself,
And prove its worth at a moment's view.

There is a proverb, *corruptio optimi pessima*; there might be one, *conversio pessimi optima*.

Il. 26, 27. **καὶ καλῶς ἀν εἶχεν**, 'then things would be well'; **εἶχεν** is not dependent on **ἴνα** or coupled to **ἥσαν** as is proved by the presence of **ἀν**, which never appears in final clauses in the Indicative.

1. 27. **οὐδέτερα**: either (a) adverbial—Adam compares *Theaet.* 184 A δέ δὲ οὐδέτερα—or (b) supply **ἔξεργάξεσθαι**. The latter way seems the simpler.

1. 29. **ποιοῦσι δὲ τοῦτο δ τι ἀν τύχωσι**: not 'they act wholly at random,' but 'they treat a man as it occurs to them.' The full construction would be **ποιοῦσι** (**τινα** supplied out of **φρόνιμον** and **ἀφρονα**) **τοῦτο δ τι ἀν τύχωσι ποιοῦντες**. For this characteristic of rapid action and rapid repentance on the part of the Athenians compare their conduct to the six generals after Arginusae in 406 B.C., and the hasty reconsideration of their contemplated punishment of the Mitylenaeans in 428 B.C.

E 1. 1. **ταῦτα** refers to what has been said; **τάδε** to what follows.

1. 2. **ἄρα μή =num**, while **γε** makes the question more emphatic: 'you surely are not troubling about me, are you?'

1. 3. **μή** follows **προμηθῆ** because it is practically a verb of fearing.

1. 4. **συκοφάντης**: to understand the meaning of this word we must clear our minds of the ideas associated with the English word 'sycophant.' The Greek word means 'informer,' and was used generally to express a class of persons difficult to describe under any one term, but embracing the meanings of 'rogue, liar, pettifogger, blackmailer, busybody, etc.' The derivation is very doubtful. Plutarch explains it as referring to information laid against a man for exporting figs. Böckh explains it rather as applying to information against stealing. L. Shadwell prefers to connect it with the idea of discovering figs, and, quoting Antiphon *de Saltat.* 43 **ἔσειε καὶ ἐσυκοφάντει**, says that it probably means to shake the fruit-tree, and is hence applied metaphorically to making men yield up their fruit (i.e. their riches) by 'bleeding' them. Liddell and Scott have in their later editions removed the unconscious witticism that the old derivation is a 'figment.'

45 1. 9. **ἴστον αὐτὸν χαίρειν**, 'dismiss the fear,' 'let it rest.'

Il. 9, 10. **δίκαιοι ἔσμεν**: the Greek idiom is personal; we should say 'it is right that we'; cf. Dem. *de Cor.* 53 **φημὶ πολλῷ μειζόνων ἔτι τούτων δικαιοῖς εἶναι τυγχάνειν**.

1. 12. **μή ἄλλως ποιεῖ**: commonly used with another imper. to add earnestness to an entreaty: 'do so without fail.'

1. 13. **καὶ ταῦτα προμηθοῦματ κτλ.**, 'this is only one among many reasons for my uneasiness.'

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1. 16. **Θέλουσι**: *έθέλω* means to be willing, to consent, *βούλομαι* to wish, to desire. In prose the initial *ε* is omitted as a rule only in stock phrases like *ει θέλεις*, *ει θέλετε*, *ην θεός θέληγ*. Plato usually retains it even after a vowel.

1. 18. **εύτελεῖς**, 'cheap' (i.e. easily 'squared'). The *συκοφάντης* is regarded as a marketable commodity. The scorn of the whole passage is to be noticed, the word *εύτελεῖς*, the contemptuous *τούτους*, and perhaps *ἐπ' αὐτούς*, this use of the preposition being generally confined to inanimate objects, according to Adam, though Keene suggests that it is a military metaphor 'for the campaign against them.'

1. 20. **ὑπάρχει**, 'is at your service' (Jowett).

μέν is answered by *ἐπειτα*.

1. 21. **κηδόμενος**: out of care for his personal safety, not his B purse, for Socrates would not think the loss of money an evil.

1. 22. **οὗτοι** is deictic: 'here we have foreigners ready to spend.' He speaks as though they were actually present in the prison. See Crit. App.

1. 23. **ἔτοιμοι**: for absence of copula see note on 44 c, and cf. Soph. *O. T.* 91 *ει τῶνδε χρῆσις πλησιαζόντων κλύειν*, | *ἔτοιμος εἰπεῖν* (sc. *εἰπεῖν*).

Simmias and *Cebes* were Thebans (and so safe from the *συκοφάνται*). They both appear again as taking part in the dialogue of the *Phaedo*. Both wrote on philosophical subjects. *Simmias*, according to Socrates, was the most eager disputant of the day, and *Cebes*, whom Lucian calls *ο Κέβης ἐκεῖνος*, was the author of the famous *Ilīaξ*. *Simmias* was not the author of the well-known epigram on Sophocles, which is more probably the work of *Simmias* of Rhodes.

1. 26. **ὅπερ λέγω**, 'as I said,' i.e. in the words *μήτε ταῦτα τοίνυν φοβοῦ*.

11. 27, 28. δ **Ἐλεγεις ἐν τῷ δικαστηρίῳ**: Socrates had said in his trial (*Apol.* 37 c) that it was useless to suggest exile as the penalty for himself, for if his own countrymen were not able to tolerate his discourse, how should it be expected that foreigners would do so?

1. 29. **ἔξελθων**: leaving Athens, not the prison.

χρώ is assimilated to the preceding optative *ἔχοις*, and stands for the interrogative subjunctive *χρῆ* of the direct question. Cf. *Gorg.* 486 B *οὐκ ἀν ἔχοις δ τι χρήσαι σαντῷ ἀλλ' Ιλιγγιψῆς ἀν κτλ.* This assimilation to an optative occurs

(1) regularly in protases and relative clauses ; (2) more rarely in final clauses ; (3) very rarely in case of the indic. in indirect question ; (4) freely in case of the subjunctive in indirect question. Cf. Goodwin *G.M.T.* §§ 176 *seq.*

1. 30. **ἄλλοσε** : by inverse attraction for **ἄλλοθι**. Cf. Soph. *O.C.* 1227 *βῆναι κεῖθεν ὅθεν περ ἥκει*.

C 1. 1. **δίκαιον**, 'right,' rather than 'just.'

1. 2. **σαυτὸν προδοῦναι** is explanatory of **πρᾶγμα**.

ἔξον : impersonal verbs, and verbs used impersonally (e.g. *εἰρημένον*), are used in the accusative instead of the genitive absolute. In other cases **ως** is used with the accusative absolute.

1. 4. **ἄπερ ἀν καὶ οἱ ἔχθροι κτλ.** ; Jowett paraphrases 'you are playing into your enemies' hands.'

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1. 6. **νίεῖς** : Socrates had three sons, of whom the eldest, Lamprocles, was *μειράκιον* (in his teens), the others, Sophroniscus and Menexenus, quite young. In the declension of this word, the forms of the third declension only are used in the dual and plural, and usually in the genitive and dative singular, as well as *νιοῦ*, *νιῷ*. In the rest of the singular the forms of the second declension only are used.

1. 7. **προδιδόναι** : not **προδοῦναι** as above, for it denotes rather the attempt to betray.

D 1. 8. **ἐκθρέψαι καὶ ἐκπαιδεῦσαι** : the prepositional prefix means to 'complete the education.' *τροφή* refers to physical and moral education, *παιδεία* to the more intellectual side.

οἰχήσει καταλιπών, 'you will go right away and leave them.' *οἴχομαι*, having a perfect signification, expresses either the completeness or suddenness of departure.

1. 9. **τὸ σὸν μέρος**, 'for aught you do, they will fare as chance directs.' Contrast the construction with *ποιῶ* at the end of Chapter III. *πράττω* is sometimes used with neuters as though adverbs. Cf. Ar. *Aves* 1703 *ῷ πάντ' ἀγαθὰ πράττοντες*.

1. 11. **οἴάπερ εἰωθεν** : the sufferings of orphans are dwelt on by Andromache in *Iliad* xxii. after she hears of the death of Hector, and anticipates a hard time for Astyanax : *ἥμαρ δ' ὀρφανικὸν παναφῆλικα παιᾶν τίθησι* xxii. 490.

1. 13. **συνδιαταλαιπωρεῖν**, 'to persevere to the end in the task of . . .'

1. 14. **τὰ ρᾳθυμότατα** : Crito compares the indifference of Socrates whether he lived or died to the trouble his friends had been taking to secure his escape.

I. 16. **φάσκοντα**: the word nearly always insinuates a hint of unreality; it is to 'profess' rather than 'express.' There is just a touch of bitterness here to which δή adds. διὰ παντὸς τοῦ βίου goes with φάσκοντα rather than ἐπιμελεῖσθαι.

I. 21. **εἰσοδος**: Adam sees an allusion to the stage; he notices E the double meaning of ἀγών (pleading, acting), of εἰσοδος (entrance of an actor or introduction of a case). With this view we might translate ὡσπερ καταγέλως τῆς πράξεως, 'as though reducing the whole affair to a farce,' i.e. although it began as a tragedy.

The whole moral of the passage, as Crito would press it, is that it is harder to live well than to die well; he therefore taunts Socrates with ρᾳθυμίᾳ and ἀνανδρίᾳ. He, and in this Socrates would agree with him, would have little admiration for suicide, the *nobile letum Catonis*. For reading see Crit. App.

I. 22. **Ἐξὸν μὴ εἰσελθεῖν**: Socrates might have escaped between the lodging of the indictment with the King Archon and the actual trial. In that case the verdict would have gone against him by default. It is better to suppose that this is meant here than to think that it refers to coming to terms with Anytus, which would not have been tolerated in a trial for *ἀσέβεια* as an offence against the state.

II. 23, 24. **τὸ τελευταῖον δὴ τουτὶ**: this 'last scene of all.' *διαπεφεγγέναι* explains *τουτὶ* just as above *σαυτὸν προδοῦναι* explains *πρᾶγμα*. *ἡμᾶς* is object, not subject, *σέ* being understood as subject out of *τὸ πρᾶγμα τὸ περὶ σέ*.

II. 26, 27. **οἵτινες . . οὐδὲ σύ**: the grammar is somewhat 46 irregular; instead of the relative clause being continued, *σύ* appears as though the subject of a principal verb in a main sentence. We have to supply *ἴσωσας*. Cf. Xen. *Anab.* I. iv. 9 *ἰχθύων—οὐς οἱ Σύροι θεοὺς ἐνθυμίζον καὶ ἀδικεῖν οὐκ εἴλων—οὐδὲ τὰς περιστέρας*.

I. 27. **οἶνον τ' δν καὶ δυνατόν**, 'though perfectly practicable.' Couplets of two adjectives with similar meaning will best be translated by an adverb and adjective. So too a couplet of verbs is sometimes best translated by an adverb and verb, and a couplet of nouns by an adjective and noun.

I. 29. **τῷ κακῷ** is used substantively. *πρὸς* is used in the same way as *ἄμα* here; cf. *Symp.* 195 C *νέος μέν ἔστι, πρὸς δὲ τῷ νέῳ ἀπαλός*.

I. 31. **βούλεύεσθαι** = to form plans; **βεβούλεῦσθαι** = to have plans ready formed. See *Charm.* 176 C *οὗτοι, οὐδὲ δὲ ἔγώ, τῇ βούλεύεσθον ποιεῖν; οὐδέν, ἔφη ὁ Χαριτόνης, ἀλλὰ βεβούλεύμεθα.*

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B 1. 2. **ἀξία** : sc. *ἐστίν*, for if the optative of the copula is omitted in an apodosis which would naturally require *ἄν*, the *ἄν* must be retained. For the mixed type of conditional sentence cf. *Apol.* 19 E *ἐπεὶ καὶ τοῦτο γέ μοι δοκεῖ καλὸν εἶναι εἰ τις οἶστρος εἴη παιδεύειν.*

1. 6. **πείθεσθαι** : consecutive infinitive after *οἶστρος*.

τῶν ἔμων : everything that is mine, including reasons as well as property and friends.

1. 9. **ἔλεγον** : the imperfect is used here, as below in 46 D and 47 A, of something that was said *all through* Socrates' teaching.

1. 10. **ὅμοιοι** : either (a) is subject, and *βέλτιστοι*, understood from *βέλτιστος φαίνηται*, is predicate, 'similar opinions appear to me best'; or (b) is predicate, with *οἱ λόγοι* (understood) as subject, 'but they seem to me the same,' i.e. and therefore, as I respected them before, there is nothing to make me cease to respect them now. This latter seems the simpler.

II. 11, 12. **πρεσβεύω καὶ τιμῶ** : a couplet of verbs, see note on 46 A. We might translate 'I pay the utmost reverence.' *πρεσβεύω* = 'to give precedence to.'

C II. 13, 14. **οὐ μή σοι συγχωρήσω** : the ι aor. subj. here, as expressing strong negation; see note on 44 B. For explanation of construction see 48 C.

1. 16. **μορμολύτηται** : to terrify with the *Μορμώ*, a bogie used to frighten children with in the Greek nursery. Others of the same kind were 'Ακκώ, 'Αλφιτώ, Λάμια, *Μορμολύκη*, *Γοργώ*, 'Εφιάλτης, and 'Εμπονσα. So when the child in *Theocr. Idyll* xv. wishes to go out with its mother it is induced to remain at home by the threat *Μορμώ*. *δάκνει ἵππος*.

θανάτους : according to Wagner, the plural indicates the various ways in which capital punishment may be inflicted; but *θάνατοι*, *φόνοι*, etc., are very common plurals for the sake of poetical or rhetorical effect.

1. 18. **αὐτά**, 'the question before us.' The plural is put for the singular, thereby, as Riddell says, enriching the style (1) by varying it; (2) by representing the fact as a complex phenomenon. So too *ταῦτα* and even *θάτερα*: see 52 A *δυοῖν θάτερα*.

II. 18, 19. **πρῶτον μέν** here has no *εἶτα* or *ἔπειτα* to balance it, but is repeated below in 48 A, the second point being introduced by *ἄλλα μὲν δῆ*.

1. 20. **πότερον** : depending on the idea of questioning contained in *λόγον ἀναλάβοιμεν*.

1. 21. **ὅτι ταῖς μέν κτλ.**, 'that we must show discrimination in the attention we pay to opinions.'

1. 24. **ἄλλως**, 'at random' (otherwise than ought to be). See D Crit. App. Jowett, 'talk for the sake of talking.'

1. 25. **παιδιὰ καὶ φλυαρία**: here we have a couplet of substantives, just as in 46 A and B we have had a couplet of adjectives and of verbs. We might translate 'childish nonsense.'

1. 27. **ἄλλοιότερος**: the force of the comparative is expressed by 'somewhat altered.' This and **ὁ αὐτός** are both predicates.

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1. 28. **έάσομεν χαίρειν**, 'we shall let it be.' Cf. 45 A.

II. 30, 31. **τῶν οἰομένων τι λέγειν**, 'who think that they speak sensibly,' opposed to **οὐδέν λέγειν**, 'to speak nonsense.'

1. 35. **ὅσα γε τάνθρωπεια** = 'humanly speaking,' 'in all human E probability'; the **γε** is limiting.

1. 36. **παρακρούω** = 'to mislead,' lit. to strike aside, a metaphor either (1) from wrestling, 'to trip up,' or (2) from the market, 'to strike off too much from the top of a measure.'

I. 1. **τὰ τοιαῦτα** refers to what follows, as not infrequently, for it is by no means an invariable rule that **τοιοῦτος** refers to what precedes and **τοιόσδε** to what follows.

Ἐλέγετο: see note on **Ἐλεγον** 46 B.

I. 2. **τοῦτο πράττων**, 'devoting himself to this,' 'making this B his profession.'

I. 3. **νοῦν**: it must be remembered that the regular prose word for 'mind' is **διάνοια**: **νοῦς**, as a prose word, is confined to certain stereotyped phrases, like **νοῦν ἔχω, νοῦν προσέχω, ἐν νῷ ἔχειν.**

I. 5. The **ἰατρός** cures **νόσος**, the **παιδοτρίβης** cures **αἰσχος**: these are the two branches of the art which looks after the body. Herodicus of Selymbria combined the two arts in his own person.

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I. 11. **πρακτέον κτλ.**: the relations of these words can be best shown thus: **πρακτέον**, i.e. **γυμναστέον** for the **παιδοτρίβης**, or **ἐδεστέον καὶ ποτέον** for the **ἰατρός**.

I. 13. **ἐπιστάτη** = 'master of his art.' Adam notices the intended connexion between **ἐπιστάτης** and **ἐπατῶν**, 'a real confirmation of Socrates' view that knowledge everywhere held rule.'

C 1. 16. *εἰεν* : probably a mere interjection connected with *εἰα*, and no part of the verb *εἰμι*.

ll. 21, 22. *καὶ ποῖ τείνει κτλ.*, 'whither does it tend and what does it affect in him who does not follow instructions?'

Notice the chiastic arrangement of the adjectives, the words expressing good and bad qualities being placed as in the figure chiasmus, and not alternately. It would spoil this if the order were altered, as Hirschig would alter it, to *καὶ καλῶν καὶ αἰσχρῶν*.

D 1. 34. *ἔκεινο* = *ψυχή*.

1. 35. *ἔγιγνετο* . . . *ἀπώλλυτο* : the philosophical imperfect expressing a fact which has been recognized as such by a previous discussion. There is a very similar use, usually with *ἄρα*, expressing a fact which had not been previously recognised or understood. Cf. Ar. *Eg.* 382 *ἢν ἄρα πυρὸς γ' ἔτερα θερμότερα*, 'so we see there are things hotter than fire'; Plat. *Phaedr.* 230A *ἄρ' οὐ τόδε ἢν τὸ οὐένδρον ἐφ' ὅπερ ἥγεις ἡμᾶς*; 'is not this after all the tree to which you were leading us?'

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1. 2. *νοσώδους* = 'unwholesome.' It has here an active meaning, being used of that which causes, not that which suffers ill-health. The words 'healthy' and 'unhealthy' have both the active and passive signification in English. We can speak of a 'healthy' climate and a 'healthy' man, an 'unhealthy' place and an 'unhealthy' constitution.

1. 3. *μή* comes after and not before *πειθόμενοι* because it suggests the direct opposite *ἀλλὰ τῇ τῶν μὴ ἐπαιόντων*.

E 1. 7. *ναι* : Crito assents to the statement that the body is intended, not of course to the view that life is worth living under those circumstances.

1. 8. *ἄρ' οὖν βιωτόν κτλ.* : the Greeks looked upon physical suffering in a very different light to that in which it is regarded by Christian thought to-day. The sight of agony patiently borne would not have had the value for them that it has for us; to them there would have been little meaning in the French paradox *Savoir souffrir c'est tout savoir*. So in the third book of the *Republic* Socrates argues against the presence of many doctors in a state, holding that their only true function is to restore to health those of naturally sound physical and mental constitution. Those who lack these qualities they are to leave severely alone: those who possess the opposite bad qualities they are themselves to make away with. The valetudinarian is especially to be censured, for no one has the time to spend his whole existence in looking after his health. As R. L. Stevenson

says in his essay *Aes triplex*: 'It is better to lose health like a spendthrift than to waste it like a miser. It is better to live and be done with it than to die daily in the sick-room.'

I. 9. **μοχθηρός**, 'afflicted,' suffering **μοχθός**: so 'bad.'

I. 11. **μετ'** **έκεινου** = **ψυχῆς**. This is an *a fortiori* argument: we have admitted that life is not worth living with a diseased body; much less then can it be with a diseased soul—for the superiority of the soul to the body is almost axiomatic in Plato. ϕ is used here and not δ (though in Plato the accusative is commonest with **λωβᾶσθαι**, as in 47 D) to avoid ambiguity as to subject and object. Both cases are found with **λωβᾶσθαι**, but only the accusative with **δύναται**: but it is unnecessary to insert δ in the second clause, for in Greek relative sentences, when there is a change of case, it is marked not by the repetition of the relative, but, if at all, by the demonstrative in a new case; e.g. Plat. *Rep.* 357 B *αἱ ἡδοναὶ θσαι ἀβλαβεῖς καὶ μηδὲν εἰς τὸν ἐπειτα χρόνον διὰ ταῦτα γίγνεται ἀλλο ἡ χαίρειν ἔχοντα.*

II. 14, 15. **τῶν ἡμετέρων**, 'whatever it is that is ours'; as 48 comprehensive a use as that of **τῶν ἡμῶν** in 46 B.

II. 21, 22. **τι ἐροῦσιν ἀλλ' οὐ τι**: we have the direct and indirect way of introducing a question side by side. Cf. Soph. *O. T.* 71 *ὡς πύθοιθ' οὐ τι δρῶν ἡ τι φωνῶν τήνδε ρυσαίμην πόλιν*.

I. 24. **εἰσηγεῖ**, **εἰσηγούμενος**, 'propose.' The proper word for formally introducing a motion.

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I. 28. **ἀποκτιννύνται** and **ἀποκτιννύται** are much commoner in Plato than **ἀποκτείνεται** and **ἀποκτείνωται**.

Socrates having answered Crito's first point that the opinion of the many should be respected, proceeds to answer his second that it must be especially respected, because they can kill those of whom they disapprove.

I. 29. **δῆλα δὴ καὶ ταῦτα**: the assignment of these and the B following words to the different speakers has been a vexed question with editors. It is probably best to take it that Crito first comments with **δῆλα δὴ καὶ ταῦτα** on Socrates' observation that the many can put to death; Adam suggests that he says it as an aside. This, Crito says, is obvious, as well as (*καὶ*) the necessity of respecting their opinion. He then answers Socrates' **φαίη γ' ἀν τις** with **φαίη γὰρ ἀν**, 'yes, he would say so.' Socrates replies, 'very true.'

I. 32. **οὗτός τε** followed by **καὶ τόνδε αὐ σκέπτει**, a variation on the more natural **καὶ οὗτος αὐ ὁ λόγος (δοκεῖ θμοῖς εἶναι καὶ πρότερον)**, because it has yet to be determined whether this principle is binding.

I. 33. **καὶ πρότερον**: *καὶ* here has its well-known sense of comparison, like the Latin *atque* or *ac*. See Crit. App.

II. 34, 35. **τὸ ζῆν** and **τὸ εὖ ζῆν**: the well-known contrast which Aristotle emphasizes in the *Politics*. *εὖ* is further defined as *καλῶς καὶ δικαῖως* because of its double meaning, 'to live comfortably' and 'to live virtuously,' and also in order to pave the way for *δικαιον* in the next chapter.

I. 36. **ἀλλὰ μένει**, 'yes, that is settled.'

I. 1. **ἐκ τῶν ὁμολογουμένων**, 'from our premises.' The present is used idiomatically without the idea of any particular time. Cf. *διπερ λέγω* 45 B.

C 1. 3. **ἀφίεντων**, 'let go,' not 'permit,' which would be *έφιεντων*.

1. 4. **πειρώμεθα**: sc. *έξεινατ*.

1. 5. **ὅς δὲ σὺ λέγεις τὰς σκέψεις**: the relative clause is put first for the sake of emphasis, and the antecedent is attracted into the case of the relative which precedes it. Cf. *Phaedo* 66 Ε *ἡμῖν ἔσται οὐ φαμὲν ἐρασταί εἶναι φρονήσεως*.

1. 7. **ταῦτα**: the antecedent is not *σκέψεις*, so that this is not a case of attraction to the gender of the predicate (such as *hic labor, hoc opus est*), but the word is to be referred to *ἀναλώσεως χρημάτων καὶ δόξης καὶ παλδῶν τροφῆς*.

II. 7, 8. **μή . . θή**: the subjunctive with *μή* depending on some idea of fear becomes a cautious way of stating an affirmative proposition. This construction, though rare between Homer and Plato, is important as being the probable key to the use both of *οὐ μή* and *μή οὐ* with the subjunctive, the construction with *οὐ μή* being the way of negating such a cautious affirmative, while *μή οὐ* cautiously states a negative. Thus *μή ὡς ἀληθῶς ταῦτα σκέμματα θή*, 'there is reason to believe that these are questions, etc.,' i.e. they *probably* are; *μή οὐ δέγη ὑπολογίσεσθαι*, 'there is reason to believe that it is not necessary to take into account,' i.e. it *probably* is *not*; *οὐ μὴ συγχωρήσω*, 'there is no reason to believe that I shall agree,' i.e. I *certainly* shall not.

1. 9. **ἀναβιωσκομένων**: the word is here causative; more ordinarily it means 'come to life again.' The *ἄν* goes with the participle only, which stands for *οἱ ἀνεβιώσκοντο γ' ἄν*, being the apodosis to *εἰ οἶοι τ' ἥσαν*.

The idea that it refers to the remorse felt by the Athenians after the execution of Socrates rests on a very uncertain tradition.

II. 9, 10. **οὐδενὶ σὸν νῷ**: neither *σὸν* nor *νῷ* is the ordinary prose word, *μετά* and *διάνοια* being the words in use. *σὸν* is confined to liturgical formulae or cases where a closer connexion than that implied by *μετά* is intended, and *νῷ* to certain stereotyped phrases. See 47 B.

I. 10. **τούτων**: contemptuous, like Latin *iste*, 'those many of whom you make so much.' It is contemptuous also in 45 B **τούτους τοὺς συκοφάντας**.

I. 11. ὁ λόγος αἱρεῖ, 'since reason so decides'—a stock Platonic phrase. Editors quote Horace's *ratio vincit* or *evincit*. The meaning of the word is nearly 'convict.' Sometimes the object is expressed; e.g. Plat. *Rep.* x. 607 ὁ γὰρ λόγος ἡμᾶς γῆραι.

II. 11, 12. μὴ οὐδὲν . . . ἦ: see *supra*.

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I. 13. **τελοῦντες**: it is unnecessary to imagine a zeugma with **χάριτας** after **χρήματα τελοῦντες**, **τελεῖν χάριν** being a natural phrase (instead of the ordinary *εἰδέναι*) for to 'pay a debt of gratitude.'

II. 15. **έξαγοντές τε καὶ έξαγόμενοι**: the plural is somewhat D illogical, for strictly it was Crito who was **έξάγων** and Socrates who was **έξαγόμενος**, 'allowing himself to be led out.'

II. 16, 17. **καν φαινόμεθα ἐργαζόμενοι**= 'if it be shown that we are acting wrongly,' *not* of course 'if we appear to be acting wrongly,' which would be **ἐργάζεσθαι**.

I. 17. **ὑπολογίζεσθαι**, 'to take into account'; properly of something opposite to our present course, as it were, on the other side of the ledger.

I. 18. **παραμένοντας**, 'remaining here,' as a faithful slave who does not run away.

I. 22. **τι δρῶμεν**: a deliberative subjunctive, here depending on **ὅρα**.

I. 25. **παῖσται**: I. aor. imper. mid. The only active form of E **παῖσω** used intransitively is **παῖνε**.

II. 27-29. **ώς ἐγώ . . ἀκούτος**: adopting this reading in the text, which is Meiser's conjecture, followed by Adam, we translate, 'for I think it important to persuade you, and not to do this (i.e. stay in prison) without your consent.' For further discussion see Crit. App.

I. 30. **ἴαν λέγηται**: this is not a protasis with the apodosis suppressed, nor is it an indirect question, for **ἴαν** can never be used like **εἰ** with the meaning of 'whether,' but it here means 'if by chance,' 'in case.'

I. 1. **ἐκόντας ἀδικητέον**: an accusative appears as the subject 49 of a verbal adjective, instead of the dative being used; the reason is that **ἀδικητέον** is treated as equivalent to **δεῖ ἀδικεῖν**. Cf. Thuc. viii. 65 **ώς οὕτε μισθοφορητέον εἴη τοὺς ἄλλους**.

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1. 7. **ἐκκεχυμέναι**, 'thrown away'; **ἐκχέω** is probably a metaphor from throwing goods overboard at sea (Lat. *iactura*); it is used of profuse extravagance, e.g. Soph. *El.* 1291 **τὰ δ' ἐκχεῖ**, **τὰ δὲ διασπείρει μάτην**.

1. 8. **τηλικούδε**: Socrates was seventy years old. **γέροντες** is probably a gloss to show that **τηλικόδε**, which can mean 'so young' as well as 'so old,' is used here in the latter meaning. For the combination of the two meanings cf. Soph. *Ant.* 726 (Creon the father speaking of Haemon the son) **οἱ τηλικούδε καὶ διδαξόμεσθα δὴ | φρονεῦν ὑπ'** ἀνδρὸς τηλικοῦδε τὴν φύσιν;

B 1. 10. **παντὸς μᾶλλον** = 'more than anything' (a common use of **πᾶς**); so 'most assuredly,' a frequent phrase in Plato.

1. 15. **τυγχάνει δν** = 'really is.' Notice the asyndeton; the direct **τυγχάνει** is used after **οὗτος ἔχει** without any direct particle of connexion.

II. 19, 20. **ώς οἱ πολλοὶ οἰονται**: the many think, as they thought in the time of our Lord, that it was right to give an eye for an eye and a tooth for a tooth. Such a *lex talionis* meets with Socrates' condemnation. In this, as in so many other respects, he shows himself above the prevailing morality of the time, but there were others who shared his view, as Pittacus in Diog. Laert. i. 4. 78 **φίλοιν μὴ λέγειν κακῶς ἀλλὰ μηδὲ ἔχθρον**.

C 1. 23. **τι δὲ δή**; introduces a new departure of a more marked character than **τι δέ**; which follows. **κακουργέω** is not merely to wrong, but to act like a criminal, and therefore the transition is greater from **ἀδικεῖν** to **κακουργεῖν** than from **κακουργεῖν** to **ἀντικακουργεῖν**.

1. 34. **οὐδένα ἀνθρώπων** is object, not subject of **κακῶς ποιεῖν**.

οὐδ' **ἀν ὄτιοῦν πάσχῃ**: in general propositions the subject of subordinate clauses when easily understood is often to be inferred; e.g. *Apol.* 29 A **δοκεῖν γὰρ εἰδέναι ἐστιν οὐκ οἶδεν**.

1. 35. **καθομολογῶν**, 'admitting point by point.' Socrates was fond of getting those who conversed with him to agree to points one by one which seemed trivial, until they found suddenly that they had taken up a position exactly opposite to that which they had originally held.

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D II. 38, 39. **οὐκ ἔστι κοινὴ βουλή**: this is true especially of the point under consideration as to the justification of revenge; but, beyond that, the 'Philistine' laughs at the philosopher as unpractical, a 'crank,' and a visionary, while the philosopher laughs in his turn at the 'Philistine' as a man of no ideas.

1. 46. **ἀρχής**: the principle, the starting-point of the discussion, here used in close connexion with *ἀρχώμεθα*.

1. 47. **πάλαι καὶ νῦν ἔτι**: the Greeks express this co-ordinately; we rather say 'now, as long before.' Cf. Soph. *El.* 676 *θανόντ* 'Ορέστην νῦν τε καὶ πάλαι λέγω.

1. 49. **τὸ μετὰ τοῦτο** = 'the next point' referring to mere succession, not like *ἐκ τούτου* to logical consecution.

1. 53. **μᾶλλον δέ**, 'or rather.'

1. 54. **τῷ** has no accent and stands for *τινι*, depending on *δμολογήσῃ*.

1. 55. **ἔξαπατητέον**: used as a variation for *οὐ ποιητέον*, which would be naturally expected.

1. 1. **ἐκ τούτων** = 'in the light of this'; denoting logical consecution, not mere succession. Contrast *τὸ μετὰ τοῦτο* in the last chapter.

II. 1, 2. **ἀπιόντες** and **μὴ πείσαντες** both take the place of a protasis; *μὴ* is used because it is conditional.

II. 4, 5. **οἷς** = *τούτοις* *ἄ*, and **δικαῖοις οὖσιν** is attracted into 50 the same case instead of the regular *δίκαια δύτα*.

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1. 7. **οὐ γάρ ἐννοῶ**: Crito really sees to what Socrates' arguments must lead, but does not like to pronounce the irrevocable words.

1. 8. **μελλουσιν ἡμῖν**: in the dative depending on *ἐπιστάντες*, a word regularly used for the appearance of visions.

1. 9. **ἀποδιδράσκειν** is the word for a runaway slave—contrast with *παραμένω* in 48 D. Socrates uses the apologetic phrase afterwards, 'or whatever name you prefer to call it,' in order not to wound the feelings of Crito who had been so zealous on his behalf. For the same reason he makes the argument that he must stay and not escape come from the personified laws and not himself.

II. 10, 11. **τὸ κοινὸν τῆς πόλεως** = 'the government of the city.' Cf. Cic. *Verr.* ii. 2. 114 *commune Siciliae*.

1. 11. **εἰπέ μοι**: the laws are speaking through a spokesman, just as the Coryphaeus in a Greek play speaks in the singular though representing the whole chorus, and even the chorus as a whole, as in the regular choral odes, employ the singular.

1. 12. **ἐν νῷ ἔχεις**: see 47 B.

ἄλλο τι ή, 'is it not the case that . . . ?' Some word like *ποιεῖς* is understood with *ἄλλο τι*. The idiom became

stereotyped to such an extent that sometimes *ἄλλο τι* is thus used interrogatively without *ἢ*.

1. 13. *ῷ ἐπιχειρεῖς*: usually *ἐπιχειρέω* takes the accusative of neuter words, cf. 45 C, but the influence of the preceding *τῷ ἔργῳ* has here made the dative preferable.

B 1. 15. *τὸ σὸν μέρος* = 'as far as you can.' Cf. 45 D, where, however, the meaning was rather 'for aught you can.'

δοκεῖ σοι οἶν τε: either (a) *δοκεῖ* is parenthetical and *ἔστιν* must be supplied with *οἶν τε*, or (b) *εἶναι* must be understood. In either case we may notice, what is very frequent, the omission of the copula with *οἶν τε*, and cf. note on *ἄξιον* 44 C.

1. 16. *τὴν πόλιν εἶναι*, 'that the city should exist and not be in ruins.' *εἶναι* has more than its usual force of 'to be' and it is unnecessary to supply anything with it, such as *τὴν πόλιν πόλιν εἶναι* which has been proposed. See Crit. App. *ἀνατετράφθαι* is the perfect of the state resulting on an action.

II. 16, 17. *ἐν ἦ κτλ.* : we have heard in a very different connexion in our own days the importance of not interfering with the *choose your own*.

1. 18. *ἄκυρος* = invalid, *κύριος* = valid.

1. 22. *ἀπολλυμένου* = 'in a fair way to be destroyed.' The present is frequently used with a stretch of future time, called vaguely the *praesens propheticum*; but the use here can be more nearly paralleled from the *imperfect* of imminence, as in Eur. *H. F.* 538 *καὶ τῷ θύνησκε τέκν', ἀπωλλύμην δ' ἔγω*. The editors see an allusion to the custom in Athens, when a law was to be repealed, of appointing *συνήγοροι* or advocates to speak on its behalf.

1. 24. *ὅτι* introduces the direct quotation, taking the place of inverted commas, a usage familiar to readers of Xenophon and the New Testament; cf. *Phaedo* 60 A *εἶπεν . . . ὅτι, ὦ Σώκρατες, θυτατον δή σε προσεροῦσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους*.

C *γάρ* = 'because' or 'since,' the real principal verb of the sentence being *διανοοῦμαι* understood: 'yes, that is my intention, for . . .'

1. 25. *ἔκρινεν* has much more force as aorist referring to the definite occasion, despite the proximity of the imperfect *ἡδίκει*.

1. 2. *καὶ ταῦτα* = the right to disobey laws of which you disapprove.

1. 4. *αὐτῶν θαυμάζομεν*: for construction with *θαυμάζω* see 43 B. The construction is a civil mode of expressing dissent.

1. 5. **Θτι**: see note on 50 B.

1. 7. **τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι**: another phrase for διαλέγεσθαι. Socrates' method of teaching was by question and answer.

1. 9. **πρῶτον μέν** has no δέ clause nor even ἔπειτα to answer D it, but ἀλλὰ τοῦς περὶ, etc., corresponds.

1. 13. **ώς οὐ καλῶς ἔχουσιν**: to be taken as participle.

1. 15. **τροφήν τε καὶ παιδείαν**: *τροφή* is the more general term, but applied especially to the care of the body, *παιδεία* to the care of the soul. The two words are often combined to imply what we mean by education in its widest sense. Cf. 45 D.

1. 18. **μουσική** and **γυμναστική** are the two branches of Greek education; the former being for the training of the mind (*παιδεία*), the latter for that of the body (*τροφή*). The former contained more than what we mean by music, though playing the lyre formed an integral part of the education, but there were also *γράμματα* (what we should call the three Rs), and learning by heart from the poets. For a longer description see Plato, *Republic*, Books II. and III.

1. 19. **καλῶς** implies Socrates' approval of *μουσική* and *γυμναστική* as the method of education that the state was to adopt, but he was a zealous educational reformer, and there was much in the system actually in force of which he could not approve.

1. 20. **ἔξετράφης καὶ ἐπαιδεύθης**: see on *τροφή* and *παιδεία* E above.

1. 22. **δοῦλος**: for the idea of being a slave to the laws the editors compare Hdt. vii. 104 ἐλεύθεροι γάρ ἔόντες οὐ πάντα ἐλεύθεροι εἰσι. ἔπεστι γάρ σφι δεσπότης νόμος. This refers to the Spartans.

1. 22, 23. **αὐτός τε καὶ οἱ σοι πρόγονοι** = 'yourself, as your forefathers before you.' For this curious extension of the *σχῆμα καθ' θλον καὶ μέρος*, where something really outside the subject is treated as part of it, cf. *Apol.* 42 A δίκαια πεπονθώς ἔγω ἔσομαι ὑφ' ὑμῶν αὐτὸς τε καὶ οἱ παῖδες, and *Soph. O.C.* 461 ἔπάξιος μέν, Οἰδίπους, κατοικτίσαι | αὐτὸς τε παῖδες θ' αἰδε.

1. 24. **ἄρ' ἐξ ἵσου κτλ. . . δίκαιον εἶναι**, 'do you think that our rights against one another are on a footing of equality, and do you regard it as just that you should repay whatever treatment we try to mete out to you?' See Crit. App.

1. 27. **ἢ πρὸς μὲν ἄρα σοι κτλ.**: *σοι* depends on *ἐξ ἵσου*: for the hyperbaton by which it is thrust between *πρὸς* and the noun that it governs cf. *Soph. Phil.* 468 *πρὸς νύν σε πατρὸς . . . ικετὴς ικνοῦμαι*, and the frequent Latin adjuration *per te deos oro*. *οὐκ* goes with *ἐξ ἵσου* and does not ask a question.

1. 30. **κακῶς ἀκούοντα**: *ἀκούω* is used as the passive of *λέγω* (cf. 53 E), especially with *εὖ* and *κακῶς*. In the same way *audio* is used in Latin. Translate ‘to give violent words for violent words, or blows for blows.’

This passage would be a vindication of Socrates against the charge that he made children dishonour their parents. The first count of the indictment against him was that *he διαφθείρει τοὺς νέους*.

51 1. 33. **ἴστατι** should be read instead of *ἴξεσται*: sc. *ἴξεσται τὸ δίκαιον*. See Crit. App.

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1. 35. **καὶ . . δέ** in co-ordinate clauses is fairly common. In such cases the *δέ* couples the clauses, and the *καὶ* lays stress upon the word that follows it; but this case differs, as the *δέ* introduces the apodosis, though its relation to *καὶ* is the same as if in a co-ordinate clause.

1. 36. **ἐπιχειρήσεις**: the direct interrogation in *ἐπιχειρήσεις* is substituted for the consecutive clause in the accusative and infinitive that would naturally have followed *ώστε*.

11. 37, 38. **ποιεῖν** = to do some particular thing, regarding it as a result achieved; **πράττω** = to follow some particular line of conduct. We might translate here, ‘you will say that in actions of this sort, your conduct is just.’ Cf. Ep. Rom. i. 32 *οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράττοντιν*.

1. 38. **ὁ . . ἐπιμελόμενος**: there is a certain subtle sarcasm in the use of the article here, ‘you the (professed) devotee of virtue.’ So *σοφός* below, which was almost a nickname of Socrates, and was used with the meaning not only of philosopher but of sophist.

That the country had stronger claims on its children than their actual parents was almost a commonplace with ancient writers, and is a view that pervades Cicero’s works.

B 11. 42, 43. **ἐν μεῖζον μοῖρᾳ** = ‘in greater esteem.’ Cf. Aesch. *P. V.* 292 *οὐκ ἔσθ’ θτῷ μεῖζονα μοῖραν νείμαιμ’ ή σοι.*

1. 46. **ἢ πειθεῖν ἢ ποιεῖν** = ‘and, failing to persuade, must do its bidding.’

1. 49. **εἰς πόλεμον ἄγγι**: Socrates himself had fought at Potidaea (430), Delium (424), and Amphipolis (422).

11. 51, 52. **ὑπεικτέον, ἀναχωρητέον, λειπτέον τὴν τάξιν**: ‘The three verbs correspond with the three *γραφαῖ*, *ἀστρατεῖας*, *δειλίας*, *λιποταξίου*—all of which were punished by *ἄτυπα*’ (Wagner). *ὑπεικτώ* is to give way, *ἀναχωρέω* to retreat, *λείπω τὴν τάξιν* to leave one’s post.

Il. 54, 55. ή πείθειν αὐτήν: we have to supply δεῖ in sense from C ποιητέον, but it need not be added in the text, being understood by a common idiom.

I. 55. πείθειν and βιάζεσθαι are constantly opposed.

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Il. 2, 3. Both ἀληθῆ and οὐ δίκαια are predicates: 'if this that we say is true, your attempt to do what you are now doing is not right.'

I. 7. τῷ ἔξουσιαν πεποιηκέναι, 'by the fact of having given D permission.' ἔξουσιαν is used here absolutely, without an infinitive depending on it, but it is easy to supply one from the clause which follows below—λαβόντα ἀπιέναι.

I. 8. 'Αθηναῖν is a partitive genitive dependent on τῷ βούλομένῳ, 'to any of the Athenians that wishes to avail himself of it.'

δοκιμασθῆ refers to the δοκιμαστὰ εἰς ἀνδρας, when the young Athenian at the age of eighteen was entered on the ληξιαρχικὸν γραμματεῖον, the register of the deme, though it was not till the age of twenty that he had the rights of an Athenian citizen, having to serve in the meantime as a περίπολος or frontier-guard. It was an examination as to his parentage and adoption.

I. 11. λαβόντα: instead of the accusative as subject of the dependent infinitive, the dative in agreement with φ might have been used, and would be in fact more usual; but this construction can be easily paralleled.

ἔξειναι depends on προαγορεύομεν.

I. 14. εἰς ἀποικίαν: to an Athenian colony, opposed to μετοικεῖν, which means going to dwell in an altogether foreign state.

εἰ μὴ ἀρέσκομεν: a more remote supposition dependent on the other, έάν τις βούληται. The optative, and not the subjunctive, is used (a) to mark the fact that the conditions are not parallel or alternative, (b) to emphasize the remoteness of the preposterous notion that a citizen should not be contented with the laws.

Il. 15, 16. μετοικεῖν ἐλθών: the phrase together means 'to transfer one's residence'; μετοικεῖν alone means to be a μέτοικος who has moved.

I. 19. ήδη= 'thereby.' This sense is common in philosophical E Greek, and is best represented by the phrase *ipso facto*.

I. 22. γεννηταῖς: γεννηταῖ=parents, γεννῆται=gentiles, heads of families.

52 1. 28. **τούτων οὐδέτερα ποιεῖ**: the words are introduced for clearness, but the sense is really complete without them, the real verbs of the sentence being *οὐτε πείθεται, οὐτε πείθει ἡμᾶς*.

1. 1. **Σώκρατες**: the omission of *ω* gives greater impressiveness as differing from the ordinary form of address. The effect would be produced by the opposite process in English.

1. 2. **ἐνέξεσθαι**, 'will be liable to.' It is common to speak of this as the future middle used in a passive sense, but Jebb (on Soph. *O. T.* 672) says that the aorist forms alone are peculiar to the middle; the future, like the present and perfect, is used in both a middle and a passive sense.

11. 3, 4. **ἐν τοῖς μάλιστα**: see on 43 C **ἐν τοῖς βαρύτατα**: if we supplied a participle here it would be *ἐνεχομένοις*, while below it would be *ὅμολογηκόσιν*.

1. 5. **καθάπτοιντο**, 'attack.'

1. 7. **τυγχάνω** with a participle is a stronger and not a weaker periphrasis of the simple verb: 'the fact is I have made this acknowledgment,' or 'it so happens I have made this acknowledgment.' Thus *Phaedo* 110 A *ἄξιον ἀκοῦσαι οὐτα τυγχάνει θυτα*.

B 1. 8. **τούτων** looks forward to the clause *ἡμεῖς ἡρέσκομεν καὶ ἡ πόλις*: for the plural used where the singular would be expected cf. 52 A **θάτερα**, 53 A **ἔλλαττω**.

1. 11. **διαφερόντως**, 'pre-eminently'; here with genitive of comparison, 'more than all.'

ἐπιδημέω, 'to stay in one's country,' as opposed to **ἀποδημέω**, 'to live abroad.' Socrates stayed very much in Athens, seldom going beyond its walls, but Diog. Laert. quotes authorities for visits paid by him to Samos, Delphi, and the Isthmus. The latter statement may have been responsible for the insertion of the words *ὅτι μὴ ἀπαξ εἰς Ἰσθμόν*, which are usually regarded as a gloss. See Crit. App.

1. 13. **ἐπὶ θεωρίαν**: to attend the great festivals or public games, the Olympian, Nemean, Pythian and Isthmian; as all the leading men of Athens attended these, the absence of Socrates would be likely to excite comment.

1. 14. **στρατευσόμενος**: see on 51 B for Socrates' military career.

ἄλλοσε οὐδαμόσε, but not **ἄλλην οὐδεμίαν ἀποδημίαν**, in order to avoid cacophony.

1. 15. **ἐποιήσω**: the middle *ποιοῦμαι* is always used with nouns

when it is an analytical expression for a single verb ; it is used to verbalize the meaning of the noun. The active would always imply more ; thus *ποιῶ ἀποδημίαν* might be to create, produce, or organize a tour, *ποιῶμαι ἀποδημίαν* to make a tour, i.e. to travel.

It is said that Archelaus of Macedon tried to get Socrates to visit his court, and, with less authority, that Scopas of Crannon and Eurylochus of Larissa invited him.

I. 16. *ώσπερ οἱ ἄλλοι ἀνθρώποι* : especially as might be expected from a philosopher. Solon, for instance, had been a traveller, and Plato himself visited Cyrene, Egypt, Magna Graecia and Sicily.

ἐπιθυμία governs the genitive *ἄλλης πόλεως* directly, and the infinitive *εἰδέναι* depends upon it also, as though it were an indeterminate verb. Cf. Soph. *El.* 364 *τῆς σῆς δ' οὐκ ἔρω τίμης τυχεῖν*. The English would have been rather 'desire to know another state.'

I. 19. *οὕτω σφόδρα ἡμᾶς ἤροῦ*, 'so marked was your preference C for us.'

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I. 23. *φυγῆς* : at his trial Socrates had dismissed the idea of suggesting exile as a counter-penalty to the sentence of death on the ground that if his own countrymen could not tolerate him strangers were still less likely to do so (*Apol.* 37 c). This is the opposite idea to 'A prophet is without honour in his own country.' In an *ἀγών τιμητός* (i.e. to be assessed, not already assessed) the accused could propose a counter-penalty ; Socrates had proposed instead of death a fine of thirty minae.

I. 25. *ἐκαλλωπίζου κτλ.* : in *Apolo*gy 37 c-38 A.

I. 26. *τεθνάναι* : see 43 C.

I. 28. *οὐτ' ἐκείνευς κτλ.*, 'you do not feel ashamed in the presence of these words,' which are here almost personified and made to confront him. This is stronger than *ἐπὶ λόγοις*, 'ashamed of these words.'

II. 31, 32. *παρὰ τὰς συνθήκας* : there had been actually no D written compact, but the acknowledgment was the more binding when expressed by deeds ; for *ἔργῳ ὀμολογηκέναι* cf. 51 E.

I. 37. *ἄλλο τι ἥ* : cf. 50 A.

I. 41. *ἡμᾶς αὐτούς* : *αὐτούς* emphasizes *ἡμᾶς*, and is not reflexive. It adds emphasis to the idea that the contract is more binding as being made with the state, for the state is more august, etc., than father and mother. This is better than treating *ἡμᾶς αὐτούς* as equivalent to *ἄλλήλους* and really reciprocal.

E 1. 42. **οὐχ ὑπὸ ἀνάγκης**, 'not having had this agreement extorted from you by constraint or trickery.'

1. 43. **βουλεύσασθαι**= 'to make up your mind.'

Il. 46, 47. **οὐτε Δακεδαίμονα προηροῦ οὐτε Κρήτην**: Socrates always admired the constitutions of Sparta and Crete, because they seemed animated by a moral purpose and strove to produce in the citizens an attainment to their ideal (limited though it might be). Cf. *Rep.* viii. 544 C. In the dialogue of the *Laws* the interlocutors with the Athenian citizen are a Cretan and a Spartan.

53 1. 53. **δῆλον δτι**: used without construction simply as an adverb, and placed for emphasis at the end of the sentence.

The reasoning is: 'No one could care for a city without laws: you have shown by residence that you approve of the state; therefore you approve of her laws.'

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1. 1. **παραβὰς καὶ ἔξαμαρτάνων**: the participles here take the place of a protasis. The difference of tense is noticeable. The commission of sin (*παραβὰς*) would be a definite act (aorist), but it left the transgressor in the position of being a sinner as an abiding result (present). **ταῦτα** is internal acc., 'guilty of these transgressions.'

B 1. 4. **σου οἱ ἐπιτήδειοι**: *σου* is better than *οἱ σοῦ* both for reasons of euphony and because *ἐπιτήδειοι* is not really a noun.

1. 5. **φεύγειν**=be exiled.

στρεφθῆναι τῆς π. κτλ.= 'to lose their citizenship or their property.'

1. 8. **εὐνομοῦνται**: Socrates is adopting, perhaps with sarcasm, one of the party catch-words of the oligarchs, a party which monopolized for their political ends such words as *σώφρων*, *κόσμος*, and *εὐτάκτος*. Both Thebes and Megara were oligarchical.

1. 10. **τῇ τούτων**: i.e. of the Thebans and Megarians, understood from Θήβαῖς ἢ Μέγαράδε. Though he might admire the *εὐνομία* of their constitutions, they would look askance at one who had not shown regard for the constitution of his own city, regarding him as little likely to be a friend to theirs.

1. 13. **τὴν δόξαν**: either (a) the opinion in the judges' own minds that they had done what was right, or (b) the opinion of other people that the judges' action was justified. The second seems better. For the repetition of the idea in *τὴν δόξαν ὥστε δοκεῖν* cf. 44 C *τις δὲν αλσχίων εἴη ταύτης δόξα ἢ δοκεῖν*;

ll. 15, 16. **νέων διαφθορεύς**: the first count of the indictment C against Socrates in his trial was that he had corrupted young men. See on 50 E.

1. 18. **τοῦτο ποιοῦντι**: equivalent to a protasis, as *παραβάς* at the beginning of the chapter.

1. 20. **ἀναισχυντήσεις**: as we should say, 'will you have the face to . . .' For the participial construction cf. *Apol.* 31 B *ἀπαναισχυντῆσαι παρασχόμενοι μάρτυρας*.

1. 21. **ούσπερ**: sc. διελέγου.

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1. 22. **πλείστου ἀξιού**: notice (a) the use of the singular adjective as the substantives form one idea, (b) the use of the neuter instead of the feminine to give an abstract character to the sentence, (c) the omission of the copula; cf. note on 44 C.

1. 24. **ἄν φανεῖσθαι**: unless the texts are altered, it must be admitted that *ἄν* is found with the future in Plato and other Attic writers, despite the great rarity and apparent illogicality of the idiom. Many of the passages are altered by changing the tense of the verb or making *ἄν* a prepositional prefix. See Crit. App.

ll. 24, 25. **τὸ τοῦ Σωκράτους πρᾶγμα** = the case of Socrates, D almost = Socrates. There is a kind of humorous self-disparagement in the phrase.

1. 25. **οὐεσθαί γε χρή**, 'one *must* think so,' answering his own question, a common phrase in Plato.

1. 26. **ἀπαρεῖς**: properly 'to weigh anchor from'; then used generally for 'to travel from.'

1. 27. **εἰς Θετταλίαν**: the Thessalians enjoyed the worst of reputations for dishonesty, unruliness, and licentiousness. *Θετταλὸν σόφισμα* (a Thessalian trick) was proverbial for 'knavery.' Dem. *Olynth.* i. 22 says of them *τὰ τῶν Θετταλῶν ἀπιστα ἦν δήπου φύσει καὶ ἀεὶ πάσιν ἀνθρώποις*. Xen. *Mem.* i. 2. 24 says *Κριτίας . . φυγῶν εἰς Θετταλίαν ἐκεὶ συνῆν ἀνθρώποις ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις*.

1. 34. **σκευήν τέ . .** is followed by *καὶ τὸ σχῆμα*.

1. 35. **διφθέρα**: a skin-coat worn by Athenian shepherds.

1. 36. **ἐνσκευάζεσθαι** = 'dress themselves up in.'

1. 42. **ἐτόλμησας** = 'you brought yourself to . . stooped to, E condescended.'

1. 45. **οὐδεὶς δεῖ ἔρει**, 'is there no one who will say?' The copula is omitted as in the common *οὐδεὶς δεῖται οὐ*.

ἴτως κτλ., 'perhaps not, if you cause offence to no one; but once do so, and you will have many scandals spread abroad about you.'

1. 47. ὑπερχόμαται = 'truckle to.' When used in this sense the moods outside the indicative may be employed in the present, but when the word simply means 'to go under,' like the simple verb it takes the moods from *εἰμι*.

Il. 49, 50. ὥσπερ ἐπὶ δεῖπνον: Thessalian banquets had been proverbial from mythological times. Pindar describes in the 4th Pythian Ode how Jason and his companions before starting in the *Argo* 'culled the sacred prime of good cheer' for five days and nights. The neighbouring state of Macedon was similarly famed in the time of Archelaus when Agathon went ἐς μακάρων εὐωχίαν ('the feast of the blessed'), according to Aristophanes in the *Frogs*, alluding to his visit to the court of that monarch.

1. 52. ἡμῖν: ethic dative, 'what shall we find will become of.'

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54 1. 53. ἀλλὰ δή, 'oh, but you will say.' Latin *at*.

τῶν παῖδων: for Socrates' children see 45 C, note.

1. 57. ἀπολαύσωσιν: ironical, 'that this may be the benefit they reap from you.' The word governs a genitive of the object from which the enjoyment is derived except when that object is a neuter pronoun as here. It is worth noticing how much more freely in Latin and Greek the neuter of pronouns and pronominal adjectives can be constructed with words that naturally take other cases.

τοῦτο = exile from one's own city, to the Greek mind the worst of evils.

αὐτοῦ: in Athens.

1. 58. θρέψονται: on the so-called future middle used passively see note on 52 A.

1. 59. συνόντος: the regular word for the relation between master and pupil in Plato, implying that Socrates would not only be with them, but would be by to instruct his children, as he had taught the children of others.

B 1. 64. *σοι* goes with *ἐπιτηδεῖων*.

Il. 64, 65. οἰεσθαί γε χρή: see 53 D.

1. 2. παῖδας, 'children,' is more indefinite than *τοὺς παῖδας* (your children) would have been.

1. 3. πρὸ τοῦ δικαίου, 'in preference to justice.' The *πρό* is

really pleonastic, not being needed after *πλειονος*: cf. *Phaedo* 99 A ει μη δικαιωτερον φημην καλ καλλιον ειναι προ του φευγειν.

1. 5. **ἐκεῖ**: used of the other world, even where the reference is not so explicit as here; so **ἐκεῖνος** is used of the 'dead' man. **ἐνθάδε**=in this life.

1. 6. **ταῦτα πράττοντι** is a protasis; cf. 53 C.

The negatives of this sentence will perhaps be made most clear by the appended scheme:—

οὐτε ἐνθάδε	σοι	φαίνεται εἰναι	Ἀμεινον
οὐτε ἐκεῖσε ἀφικομένω			
			οὐδὲ ὄσιώτερον

1. 9. **ἀλλὰ νῦν μέν κτλ.**: it is not the laws that have wronged you—if wronged you have been—but the men who misinterpret the laws; but it is on the laws that you will take revenge by escape from prison.

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II. 13, 14. **παραβὰς καλ κακὰ ἐργασάμενος** explain the two C previous participles **ἀνταδικήσας τε καλ ἀντικακουργήσας**.

1. 17. **ἀδελφοί**: the laws have been personified through so large a portion of the dialogue that it scarcely comes as a surprise that they should speak of their brothers, 'the laws of the nether world.'

1. 19. **τὸ σὸν μέρος**=‘as far as you could.’

μή σε πείσῃ, ‘take care lest Crito persuade you.’ Cf. 48 C for a subjunctive depending on a verb or idea understood, there one of fear, here one of caution.

1. 1. **ῳ φίλε ἔταιρε Κρίτων**: there is possibly a special D pathos in the long form of address to Crito at the end of the speech.

1. 2. **κορυβαντιώντες**=to behave one's self like a Corybant. The form in *-ιάω* is used as though this unnatural excitement were a form of disease; cf. *δρθαλμιάω*. **κορυβαντισμός** was a form of illness in which the patient imagined he heard the sound of flutes in his ears, a perpetual singing in his ears, perhaps such as that which tortured the composer Schumann in his latter days. The Corybantes were priests of the Great Mother of the gods, the Asiatic goddess, Cybele or Rhea, whose worship was accompanied with wild dancing and barbarous music on cymbals, drums, and flutes. The expression 'Corybantic Christianity' may still be remembered from a controversy of a dozen years ago.

1. 4. **βοηθεῖ**=‘keeps singing,’ properly of the buzzing of a

bee. The language which Socrates uses here of the pleading of the laws is so much like that which he uses elsewhere of the δαιμόνιον that we may perhaps regard him as identifying them. See *Apol.* 40 A, B.

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Il. 5, 6. **ὅτα γε**, 'as far, after all, as my present opinion goes.'

E 1. 10. **Ἐὰν τοίνυν**: sure that in this he is conforming to the will of God (cf. 43 D) Socrates rejects all proposals to escape, and commits himself with pious resignation to the divine guidance. The closing words of the dialogue suggest the last words of the *Apology* : **ἀδηλον παντὶ πλὴν ή τῷ θεῷ**.

APPENDIX A

CRITICAL NOTES

THE best and oldest ms. of this part of Plato is the Codex Clarkeianus in the Bodleian Library at Oxford, written in 895 A.D., purchased from the monastery of St. John the Evangelist at Patmos, and this ms. has been generally followed by the editors. Other mss. of great importance are one at Paris of about the same date, and one in the Library of St. Mark at Venice of the twelfth century.

CHAP. I. *εὐεργέτηται*: Lange prefers to follow the reading *εὐεργετεῖται*, because Crito was a rich man, and would therefore be likely to 'tip' the jailer each time he visited Socrates.

δοκεῖ μέν μοι ἥξειν: the mss. as a rule read *δοκεῖν μέν μοι ἥξειν*, but one late ms. reads the words as in the printed text. We have our choice between this and *δοκεῖν μέν μοι ἥξει*, in which *δοκεῖν* is a limitative infinitive and is parenthetical.

CHAP. III. *πείθου καὶ σώθητι*: *πιθοῦ* has been proposed, for the sake of uniformity, against this, the ms. reading, but unnecessarily.

οὐ μία: the reading of one late ms. is obviously right against *οὐδεμία* of the older mss., which arose from a misunderstanding.

σοῦ ἐστερῆσθαι: it is best to retain this, the reading of the mss. Sallier substitutes *τοῦ* for *σοῦ*, Ast inserts *τοῦ* before *σοῦ*, explaining the *δέ* as apodotic, despite the fact that *μέν* has preceded. Madvig emends to *σοῦ ἐστερήσομαι*.

CHAP. IV. *οὐτοι ἐνθάδε* is a somewhat redundant collocation, and some editors therefore omit one or other words, or alter *οὐτοι* to *ἔτι*.

CHAP. V. *εἰσῆλθεν*: the oldest mss. read this, but the later hand in the ms. in the Bodleian corrects to *εἰσῆλθες*, which goes

better with ἔξδυ μὴ εἰσελθεῖν. If εἰσῆλθεν is read the subject is δίκη, and the word is used as the passive of εἰσάγω.

CHAP. VI. οὐ μόνον νῦν is the reading of all the MSS., and it is best not to depart from it, but Wagner mentions an ancient 'herm' with the head of Socrates with this line quoted having the variant οὐ νῦν πρώτον.

ἐπιπέμπουσα: Verrall has an ingenious emendation, ἐπέμπονσα, "taking the form of an ἐμπονσα," the word being suggested by its connexion with μορμολύττητα.

ἴνεκα λόγου is bracketed by Adam as being a possible gloss on ἀλλως.

οὐχ ἵκανως: Hirschig emends to οὐχὶ καλῶς on account of the reappearance of these words lower down, but this removes the force of the climax.

οὐδὲ πάντων ἀλλὰ τῶν μέν, τῶν δ' οὐ are found added by later hands in the older MSS. but they should be rejected, because they have but slight MS. authority and answer to nothing in the part that has preceded.

CHAP. VII. **τοὺς τῶν πολλῶν λόγους**: read by all the best texts, but the word λόγους is omitted by many modern editors.

καὶ αἰσχρῶν καὶ καλῶν: Hirschig inverts the order for the sake of regularity, but thereby spoils the chiastic arrangement.

CHAP. VIII. **μὴ τῇ τῶν** MSS. : **τῇ τῶν μὴ** Hirschig.

δῆλα δὴ καὶ ταῦτα: see explanatory notes. Other ways of arranging the text are (1) with Wohlrah to give δῆλα δὴ καὶ ταῦτα to Socrates, φαῖται γὰρ ἄν, ὁ Σώκρατες to Crito, and ἀληθῆ λέγεις to Socrates.

(2) with Schanz to bracket φαῖται γὰρ ἄν, and to give both δῆλα δὴ καὶ ταῦτα and ἀληθῆ λέγεις to Crito.

(3) with Göbel to give 'δῆλα δὴ καὶ ταῦτα,' φαῖται γὰρ ἄν, ὁ Σώκρατες to Crito.

(4) Adam says that if any emendation were required, he would transpose and read φαῖται γὰρ ἄν δηλαδὴ καὶ ταῦτα, ὁ Σώκρατες, taking δηλαδὴ as an adverb, as it is in the MSS.

δμοιος εἶναι καὶ πρότερον: MSS. read τῷ καὶ πρότερον, but Madvig is right in omitting τῷ, for τῷ πρότερον used without a participle, or for τῷ προτέρῳ, would be very unusual, and καὶ comes in awkwardly.

CHAP. IX. **ἀφιέντων**: one good MS. reads ἐφιέντων, for which see explanatory notes.

ώς ἔγώ κτλ.: the MSS. read ὡς ἔγώ περὶ πολλοῦ ποιοῦμαι πεῖσαι σε ταῦτα πράττειν ἀλλὰ μὴ ἀκοντος. No satisfactory meaning can be got out of this whether we take Socrates or Crito

as the subject. For what is *ταῦτα πράττειν*? If Socrates is the subject of *πεῖσαι* it must mean 'cease urging these arguments,' a most abnormally strained meaning; if Crito is the subject it must mean 'that you should persuade me to attempt flight, provided it be not done against *my will*,' *έμοι* being understood with *ἄκοντος*: but the last part of this gives the poorest sense, and the omission of *με* is very awkward. Adam, following Meiser, transposes to the reading printed in the text; in this *πεῖσαι* does not govern *πράττειν*, but is co-ordinate with it. Another widely adopted emendation is *πεῖσας* for *πεῖσαι*, keeping the MSS. order: 'I think it important to do this after gaining your consent, and not against your will.'

CHAP. X. *ὅπερ καὶ ἅρτι ἐλέγετο* is read in the MSS. after *ἢ πάσαι*, but the words are to be regarded as a gloss. Meiser would read them after *ἢ* and refer them to 46 D *νῦν δὲ κατάδηλος ἄρα ἐγένετο θι* ἄλλως *ἐλέγετο*.

γέροντες is probably a gloss on *τηλικοίδε*.

CHAP. XI. *τὴν πόλιν εἶναι* MSS. : Buttmann conjectures *τὴν πόλιν πόλιν εἶναι*: see explanatory notes.

CHAP. XII. *ἔλαμβανεν*: the imperfect may refer to the length of the courtship or the permanence of the resulting union; it has been emended to *ἔλαβε* for the sake of uniformity with *ἔφύτευσεν*.

τοῖς νόμοις: rejected by some modern editors.

καὶ σοι MSS. : Stallbaum alters to *καὶ σύ*, but Keene points out that the change need not be made on the ground that the construction is always *δίκαιος εἰμι ποιεῖν*, not *δίκαιον ἔστι μοι ποιεῖν*, quoting a passage to the contrary from *Rep.* 344 C *δίκαιον τότε τούτους τοὺς μὲν ποιηροὺς ὥφελεῖν*.

ἔξεσται MSS. : but Schanz's emendation *ἔσται* is probably correct, for *ἔξεσται* will not make tolerable sense; it is difficult to supply anything to depend on it, and even then the parallelism of the sentence would be destroyed.

CHAP. XIII. *τῷ ἔξουσίαν πεποιηκέναι*: Stephanus conjectures *τῷ*.

γεννηταῖς: MSS. differ between this accentuation and *γεννήταις*: see explanatory notes.

πείθεσθαι: this is the reading of the MSS. and is best retained. Madvig alters to *πείσεσθαι* on the ground that with the present the meaning is *confiteor me facere*, with the future *promitto me facturum*; but as the sense of promise implies futurity, it is possible to read the present here, just as in English we can say 'I promise to do' as well as 'I promise that I will do.'

CHAP. XIV. δτι μὴ ἀπαξ εἰς Ἰσθμόν : these words appear in the margin of the MS. in the Bodleian and in inferior MSS. after ἐξῆλθες, but are an interpolation, though already in the text by the time of Athenaeus, who mentions a reference to the journey to Isthmus as occurring in the *Crito*.

CHAP. XV. ἀν φανεῖσθαι : the appearance of this rare and irregular use of ἀν creates the usual crop of conjectural emendations. Hirschig proposes ἀναφανεῖσθαι. Or ἀν may have arisen by dittography from the last two letters of ἀσχημον ; or might it not be suggested that δν was the original text, φανεῖσθαι being used with the sense 'proved to be'?

αἰσχρῶς : in the margin of the Bodleian MS. γλασχρῶς is written.

CHAP. XVII. ὡ φίλε ἔταιρε Κρίτων : this lengthened form of address has special force, but editors omit various parts of it, Cobet expunging Κρίτων, and Göbel ἔταιρε.

APPENDIX B

NOTES ON PARTICLES

ἀλλά: (a) despite the accent, this is the accusative plural of **ἄλλος** and means 'on the other hand.' Its principal use is as a strong adversative, 43 D οὕ τοι δὴ ἀφίκται, ἀλλὰ δοκεῖ μέν μοι ἥξειν τήμερον. Cf. 48 B οὐ τὸ ξῆν ἀλλὰ τὸ εὖ ξῆν, etc. The adversative character may be between clause and clause and not only in the same sentence.

(b) Sometimes English idiom would omit the adversative particle in translating as in 47 B ἀσπάζεσθαι τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνους, ἀλλὰ μὴ τοὺς τῶν πολλῶν.

(c) **ἀλλά** is used rhetorically in asking questions, 47 E ἀλλὰ μετ' ἐκείνου ἀρ' ἡμῖν βιωτὸν κτλ., and a somewhat similar use is where it appears in the answer to a question, where we should translate it 'certainly' (cf. the Frenchman's use of *mais*), 48 B καὶ τὸνδε αὐτὸν σκόπει, εἰ ἔτι μένει κτλ. ἀλλὰ μένει.

(d) Sometimes it would rather be translated 'well', yielding to entreaty, 49 A καὶ πειρῶ ἀποκρίνεσθαι. ἀλλὰ πειράσομαι, cf. 43 D.

(e) Often it is used with imperatives with an appealing force, 44 B ἀλλ', ὦ δαιμόνες Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου: cf. 45 A, 46 A, 49 E, etc.

(f) Or adding force to a question, 44 C ἀλλὰ τι ἡμῖν οὕτω μέλει; 43 C, etc.

(g) It puts a case (cf. the use of Latin *at*), 53 D ἀλλ' ἐκ τούτων τῶν τόπων ἀπαρεῖς, 'but let us suppose you leave these parts.'

(h) Or the same interrogatively, 54 A ἀλλὰ δὴ τῶν πατῶν ξεκα βούλει ξῆν;

ἄλλο τι **ἢ**: a way of introducing an interrogative sentence (= *nonne*); some verb is easily supplied, 52 D ἄλλο τι (sc. ποιῶμεν, cf. 50 A) ἢ ὁμολογῶμεν; or strengthened by *οὖν*, as

ibid., *ἄλλο τι οὖν* (sc. *ποιεῖς*) *ἢ συνθήκας παραβάνεις*: sometimes the *ἢ* is omitted.

ἄρα = 'so,' 'then,' 'after all'—a word especially used in rapid and lively argument—always conveys an inference, but with varying degrees of strength requisite in translation. Thus 'so' or 'then' will be enough in 47 B *ταύτη ἄρα αὐτῷ πρακτέον κτλ.*, or 47 E, or the rapid passage of argument in 48 B, C, but in 46 D it requires more force in translating *νῦν δέ κατάδηλος ἄρα ἐγένετο*, and so too perhaps in 48 A. In 50 E we have the word repeated with a triumphant insistence on the argument.

(A special use not found in this dialogue is with the so-called Philosophic Imperfect (cf. 47 D), which recognizes a fact the truth of which had been previously misunderstood or overlooked, or the result of a previous discussion, Soph. *Phil.* 978 δδ' *ἢν ἄρα οἱ ξυλλαβών με.*)

ἄρα (compounded from *ἢ* and *ἄρα*: cf. Homeric *ἄρα*) = 'really,' 'indeed.' Used to give force to questions, 47 C *ἄρα οὐδὲν κακὸν πείσεται*; cf. 47 E, 50 E, 53 C. Also strengthened with *οὖν*, 47 E *ἄρ' οὖν βιωτόν* . . .

In 44 E *ἄρα γε μὴ ἐμοῦ προμηθῆ κτλ.*; *ἄρα μή* shows that the answer *no* is expected, while the addition of *γε* makes the question slightly more emphatic.

αὖ, 'again,' 'in the next place,' 47 A *φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο*; cf. 48 B, 49 E.

γάρ: compounded of *γε* and *ἄρα*: its commonest use is (a) its causal use, where it gives a reason for the statement contained in the last sentence; e.g. (out of innumerable instances) 45 A *ἔσσον αὐτὸν χαίρειν. ἡμεῖς γάρ πον δίκαιοι ἐσμεν κινδυνεύειν.*

(b) Sometimes it is introductory, but is best not translated, 44 A *ἔγω σοι ἐρῶ. τῇ γάρ πον ὑστεραίᾳ δεῖ με ἀποθνήσκειν η* ἦν ἔλθη τὸ πλοῖον.

(c) Sometimes found with *καὶ*, laying emphasis on the reason, where we should not translate the *καὶ*, 43 B *καὶ γὰρ οὐ, ὁ Κρίτων, πλημμελὲς εἴη ἀγανακτεῖν τηλικοῦτον δυτα.* So 45 A.

(d) Used with *εἴ* in wishes, 44 D *εἴ γὰρ ὥφελον οὐλί τ' εἴναι οἱ πολλοὶ.*

(e) In dialogue it often = 'yes' or 'no,' 48 B *δῆλα δὴ καὶ ταῦτα. φαῖη γὰρ οὐ, ὁ Σώκρατες, 'yes, one would say so.'*

In tragedy this use is especially common in *στιχομυθία*, both in questions and answers.

γε, 'indeed,' 'at any rate,' is a particle which is largely used by the Greeks to give liveliness, but which is more easily rendered by the tone of the voice than by any actual English word.

(a) It gives emphasis usually to the word which immediately

precedes it, but sometimes to the whole clause, e.g. in 53 A *ἔὰν ἡμῖν γε πειθῇ, Ὡ Σώκρατες· καὶ οὐ καταγέλαστός γε ἔσει ἐκ τῆς πόλεως ἔξελθών*: the words emphasized are *ἡμῖν* and *καταγέλαστος*, but in such sentences as 54 A *εἴπερ γέ τι ὅφελος αὐτῶν ἔστιν*, it is rather the idea in the whole clause that is emphasized.

(b) Sometimes it has rather a limiting force, 54 D *ὅσα γε τὰ νῦν ἔμοι δοκοῦντα*: cf. 44 B.

(c) In dialogue it sometimes can be rendered by 'yes,' 48 A *ἀλλὰ τιμώτερον; πολύ γε.* 'But is it more valuable? Yes, much more.'

(d) It is found in lists emphasizing one word at or near the end, but rather for the sake of variety than because any particular stress is laid on it, 47 B *ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον.*

The rendering 'at any rate,' which is suitable where it has a limiting force, is usually too strong a translation for *γε* unless it is compounded as in *γοῦν* (for *γε οὖν*) or *γε δή* in 45 D *φάσκοντά γε δή*, and in *γέ τοι δή* in 44 A *φασὶ γέ τοι δή οἱ τούτων κύριοι.* 'At any rate, one knows that is what those who are responsible for this say.'

δέ: for *μὲν . . δέ* see under *μέν*.

(a) Besides its ordinary force in coupling sentences, we find it used to introduce a fresh question with *τι* (49 A, 54 A), where notice that *τι δέ δή*; marks a more important transition than *τι δέ* alone.

(b) In Attic Greek we often have *καὶ . . δέ* with some word between (=and moreover) where the *δέ* couples the clauses and the *καὶ* gives emphasis to the word; thus Dem. *Ol.* iii. 15 *καὶ πρᾶξαι δέ δυνήσεσθε.*

In the *Crito* there is an instance where *καὶ . . δέ* is found in the apodosis of a sentence, instead of connecting two co-ordinate clauses, 51 A *ώστε, ἔὰν σὲ ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἥγονοντο εἶναι, καὶ σὺ δὲ δή ἡμᾶς τοὺς νόμους ἐπιχειρήσεις ἀνταπολλύναι;*

With *μᾶλλον* it is used where we should render 'or,' 49 E *λέγω δὴ αὐτὸν τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ.*

δή, which is either a strengthened form of *δή* as *μήν* is of *μέν*, or an abbreviated form of *ἥδη*, is one of the hardest of the Greek particles to reproduce in translation. It may denote a slight inference, or give emphasis to a particular word, or convey a slight sneer. Its force is often more adequately represented by the glance of the eye or the tone of the voice than by any translation.

(1) It may preserve the force of the original *ἥδη*, e.g. 43 D *οὐ τοι δὴ ἀφίκεται.*

(2) With inferential force, 43 D *καὶ ἀνάγκη δὴ εἰς αὐτοιν ἔσται* (M 941)

τὸν βίον σε τελευτᾶν. Cf. 52 A. Compare its use in questions, 49 C, 52 E *τι δὲ δῆ;*

(3) It adds emphasis to a previous word, especially

- (a) Imperatives: 'please,' 'do,' 'just,' 48 E *δρα δὲ δῆ τῆς σκέψεως τὴν ἀρχήν.*
So commonly *φέρε δῆ, ἀγε δῆ, σκόπει δῆ, etc.*
- (b) With questions, 43 C *ἄλλὰ τι δῆ οὕτω πρῶ αφίξαι;*
- (c) With adverbs of place, 53 D *ἔκει γὰρ δῆ.*
- (d) With adverbs of time, 46 D *ἄσπερ νῦν δῆ ἐγώ έλεγον.*
Cf. 48 C, 53 A. In the Oxford text *νῦν δῆ* are written together as one word, *νυνδῆ.*
- (e) With superlatives, rather like our English 'quite.'
So we get it with *τελευταῖος*, where it adds precision, *τὸ τελευταῖον δῆ τοι.*

(4) It answers an imperative, 49 E *ἄλλὰ λέγε.* *λέγω δῆ αὐ.* So frequently with *καὶ*, Ar. *Aves* 175 *βλέψου κάτω.* *καὶ δῆ βλέπω.*

(5) With a slight sneer, 53 D *ἢ ἀλλα οὐα δῆ εἰώθασιν ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες.* Cf. 53 E *ὑπερχόμενος δῆ βιώσῃ.*
For *ἄλλα δῆ, γέ τοι δῆ, καὶ δῆ καὶ* see *ἄλλα, γέ* and *καὶ.* With *μὲν* it states and dismisses a previous consideration in order to proceed to the next, 43 B *καὶ πολλάκις μὲν δῆ σε καὶ πρότερον ηὐδαιμόνισα.* 'It is true that I have often considered you fortunate . . but.' Cf. 44 E *ταῦτα μὲν δῆ οὕτως ἔχέτω· τάδε δέ, ὁ Σώκρατες, εἰπέ μοι.*

δῆ is compounded with *δῆλα* to make one adverb, sometimes written as one word, *δηλαδῆ.* 47 B, 48 B.

δῆπου = 'presumably,' 49 C *οὐ δεῖ δῆπου, ὁ Σώκρατες.*

δῆτα is interrogative or emphasizes a negative, 49 B *οὐδαμῶς δρα δεῖ ἀδικεῖν.* *οὐ δῆτα, 'certainly not.'*

εἴτα expresses slight indignation and surprise, 43 A *εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με.*

εἴτε . . εἴτε, as well as being used regularly in double conditional sentences, occasionally appear in double questions instead of *πότερον . . ή*, just as *εἰ* is used instead of *πότερον*, e.g. 46 B *σκοπεῖσθαι οὖν χρὴ ήμᾶς, εἴτε ταῦτα πρακτέον εἴτε μή.*

Ἐπειτα = 'secondly,' 45 A, B. Idiomatically this is not followed by *δέ* even when a clause with *μέν* has preceded. So too *εἰτα.*

Ἐπι = 'moreover,' 45 C, 52 C.

ἢ: besides its ordinary meanings of 'than,' 'or,' it puts the

second half of a question in which the first half is easily supplied. Cf. use of *an* in Latin, e.g. 43 A ή οὐ πρώτη έστιν; also 43 C, 50 C.

ἢ=‘certainly,’ ‘assuredly,’ and is nearly always used in questions. It is coupled to *καὶ*, where it expresses emphatic inquiry, 50 C ἢ καὶ ταῦτα ὡμολόγητο ἡμῖν τε καὶ σοι;

καὶ, ‘and,’ ‘also.’

(a) In 44 D καὶ καλῶς ἀν εἰχεν it should be translated ‘then.’

(b) Instead of adding another member to a catalogue it occasionally sums up, 47 B ἐπαίνω καὶ ψόγω καὶ δόξη (v.l.), ‘his praise and blame, *in fact* his opinion altogether.’

(c) καὶ δὴ καὶ introduces a ‘climax or the crowning point of a reasoning,’ 47 C, ‘in point of fact.’

(d) We sometimes find καὶ . . . καὶ instead of τε . . . καὶ for ‘both . . . and,’ 45 A καὶ ταῦτα προμηθοῦμαι, ὡ Κρίτων, καὶ ἀλλὰ πολλά.

καίτοι, ‘and yet,’ 44 C.

μα: see *νή*.

μὲν . . δέ are used irregularly in 44 B (the clauses not being parallel), but here the reading is disputed. In 43 D we have μέν without any corresponding δέ but following what is practically an adversative clause: οὐ τοι δὴ ἀφίκται, ἀλλὰ δοκεῖ μέν μοι ἥξειν τήμερον.

Certain words follow a μέν clause, without δέ. Thus occasionally ἀλλά with a stronger adversative force than that possessed by δέ, which is rather antithetic than adversative, or *εἴτα* and *ἐπειτα*, cf. 45 A.

πρῶτον μέν is several times used in this dialogue without any succeeding δέ (or even *εἴτα* or *ἐπειτα*); twice it is followed by ἀλλά, 48 A and 50 D; also see 46 C, 50 E, 52 D.

In μὲν οὐν we must distinguish cases where the two particles have their separate force, with a δέ clause as in 52 D, from cases where they are used as the Latin *immo vero*, to correct some previous statement or go beyond it (English ‘nay, rather’), 43 A πάνυ μὲν οὐν, 44 B ἐναργὲς μὲν οὐν. Cf. Aesch. *Eum.* 38 δεῖσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὐν. In this combination οὐν emphasizes the affirmative or denial and μέν is a very light ‘indeed.’

μέντοι=‘however,’ 54 D δύμως μέντοι εἴ τι οἴει πλέον ποιήσειν λέγε.

νή: only used with accusatives of the oath (which are governed by *διμνυμι* understood), 50 C ταῦτα νή Δια, ὡ Σώκρατες. νή is

used in affirmative oaths, *μά* being used with negative oaths, except where *vai* precedes, in which case it is affirmative. For *μά* compare 43 B *οὐ μά τὸν Δία*.

νῦν = 'as it is,' a contrast with a supposed state of things, 44 D *εἰ γάρ ὦφελον . . νῦν δὲ οὐδέτερα οἷοι τε*, 53 A *νῦν δὲ δὴ οὐκ ἐμμένεις τοῖς ὀμολογημένοις*;

Ἐτι καὶ νῦν = 'even now, at the eleventh hour,' 44 B *Ἐτι καὶ νῦν ἐμοὶ πειθού καὶ σώθητι*. Compare *καὶ νῦν ἔτι* = 'and even now,' 49 E *ἐμοὶ μὲν γάρ καὶ πάλαι οὕτω καὶ νῦν ἔτι δοκεῖ*.

οὐκοῦν = 'therefore,' 47 A, B, C (when accented *οὐκοῦν* = 'therefore not'). Elmsley proposed to write the words always *οὐκ οὖν*, making it interrogative or not as the context requires, but this rule breaks down in practice, for *οὐκοῦν* is found with the meaning 'therefore' with the imperative, e.g. *οὐκοῦν Ικάρως ἔχέτω*, Plat. *Phaedr.* 274 B.

οὖν is probably for *ἔόν* (= *δν*), and so the accusative absolute of the participle, 'this being so.' Its first force is 'really,' cf. *τῷ δντι*.

In this dialogue it is used as a particle of inference, 'so, then,' 'accordingly,' both in statements and in questions, e.g. 43 D *δῆλον οὖν ἐκ τούτων τῶν ἀγγελῶν, δτι ἥξει τήμερον*, and 47 E *ἀρ' οὖν βιωτὸν ἡμῖν ἔστιν*.

(a) It is also used with *δέ* before it, especially to dismiss some previous consideration and resume the original train of thought, Soph. *Ant.* 688 *σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν*.

(b) Also to emphasize one of the members of a disjunctive sentence with *εἴτε*, *μήτε*, or *οὔτε*. See also *μὲν οὖν*.

ποτε is used with indefinite pronouns in the same way as our English particle 'ever,' 47 E *δ τι ποτ'* *ἔστι τῶν ἡμετέρων*.

πτον = 'presumably,' 'I suppose,' 44 A, 45 A, 47 E, 49 C, 53 C.

πως = 'in a sort of way,' 46 D *ἔλεγετο δέ πως ἐκάστοτε ὥδε*.

πῶς adds energy to a question, 43 B *εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με*; 'how was it that you did not.'

τε following *οὔτε* = 'but,' 52 C *οὔτ' ἐκείνους τοὺς λόγους αἰσχύνει . . πράττεις τε*.

τι = 'to some extent,' 'in some way,' 46 D *εἰ τι μοι ἀλλοιότερος φανεῖται*.

τοίνυν, compounded of *τοι* 'you see' and *νυν* 'then,' retains their separate forces, 44 A *οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἷματ*

αὐτὸν ἤξειν. Sometimes like *τοι* it is used with the imperative, 51 C *σκόπει τοίνυν.* In 52 C *ἔτι τοίνυν ἐν αὐτῷ τῷ δίκῃ ἔξῆν* it has to be translated 'moreover.'

Ὦ~~ς~~ strengthens adverbs, as 46 D, 48 C ὅ~~ς~~ ἀληθῶ~~ς~~. Beginning a new sentence it almost = 'for,' 45 D ὅ~~ς~~ ἔγωγε καὶ ὑπέρ σου . . *αἰσχύνομαι.*

APPENDIX C

EXTRACT FROM JOWETT'S TRANSLATION

JOWETT'S *Plato* stands so high among standard English translations that it would be difficult to go outside it for a model. It may not be as literal as the translation of an 'examinee' would be expected to be, but it has surpassing merits as a translation; the first is that it does not read like a translation but like a work originally composed in English, an ideal at which even the most literal translation should aim; the second is that it reflects the style of the original; the subtle combination of distinction and simplicity is reproduced in the English. No translation of *Plato* would be adequate which could be accused of being grandiloquent or inflated; but, on the other hand, there will be a danger of simplicity degenerating into poverty, and austerity becoming frigid. I here quote Jowett's translation of Chapter XIII.—

"*Soc.* Then the laws will say: Consider, Socrates, if this is true, that in your present attempt you are going to do us wrong. For, after having brought you into the world, and nurtured and educated you, and given you and every other citizen a share in every good that we had to give, we further proclaim and give the right to every Athenian, that if he does not like us when he has come of age and has seen the ways of the city, and made our acquaintance, he may go where he pleases and take his goods with him; and none of us laws will forbid him or interfere with him. Any of you who does not like us and the city, and who wants to go to a colony or to any other city, may go where he likes, and take his goods with him. But he who has experience of the manner in which we order justice and administer the state, and still remains, has entered into an implied contract that he will do as we command him. And he who disobeys us is, as we maintain, thrice wrong; first, because in disobeying us he is disobeying his parents; secondly, because we are the authors of his education; thirdly, because he has made an agreement with us that he will duly obey our commands; and he neither obeys them nor convinces us that our commands are wrong; and we do not rudely impose them, but give him the alternative of obeying or convincing us;—that is what we offer, and he does neither."

EXERCISES ON THE TEXT

N.B.—The references to the chapters are rather as a source of vocabulary than as illustrating the constructions.

EXERCISE I.—*Time.* Chapters I. and II.

1. About what o'clock do you go to the prison?
2. I tried to rouse the jailer very early to-night, and have long been afraid that he would not open the door.
3. I was very wakeful last night, but hope to see you in the course of the coming day or the day after.
4. The day after Socrates was killed I arrived at Athens, and have been there a fairly long time.
5. To-day very early I come from Athens, to-morrow I shall arrive at Sunium, and it seems likely that I shall be in Delos the day after.
6. I wonder that you can sleep at this hour.

EXERCISE II.—*Indefinite Sentences.* Chapters III. and IV.

1. Wherever he came, people welcomed him.
2. Whoever knows me well will not think that I regard the opinions of foreigners.
3. Whenever the informers cause you trouble here, take my advice and escape to Thessaly.
4. He did not know that wherever he wished to go he would have to lose a great deal of money.
5. When he knew what to do with himself he was ready to spend money.
6. If you wish to do good, the friends you can take care of are numerous.

EXERCISE III.—*Genitive and Accusative Absolute.* Chapters V. and VI.

1. Though it was necessary to educate his sons, he said that others must look after them.

2. Though it was forbidden to go to law under present circumstances, they said they would not wait.
3. You do not seem to have escaped when you had the chance of getting away.
4. When the city was betrayed, he and his children escaped.
5. While we were desiring to consider it fairly, Crito said he would never agree to the plan.
6. Since it must be done, it is time to do it.

EXERCISE IV.—*On μέρ and δέ.* Chapters VI. and VII.

[The sentences should be recast in very simple Greek with *μέρ* and *δέ*.]

1. His principles differed greatly from his practice.
2. We should always discriminate in giving praise.
3. We must fear the praise of bad men, but not their blame.
4. Some men are wise, some are just, but many do not combine justice and wisdom.
5. Among doctors knowledge of this subject is not universal but partial.
6. He disobeyed the doctor, but did not disobey the trainer.

EXERCISE V.—*οὐ, μή, οὐ μή and μὴ οὐ.*

Chapters VIII. and IX.

1. Do not make these excuses: I am afraid there is no truth in what you say.
2. You certainly shall never say that I make life of more importance than truth.
3. If you cannot see what we are to do, do not contradict.
4. If he had not understood all about it, he would not have kept quiet.
5. Perhaps we have nothing to do except consider the opinion of those who always speak the truth.
6. Are we to try to do what those recommend who do not act justly themselves?

EXERCISE VI.—*The Infinitive and Verbals.*

Chapters X. and XI.

1. We must say that in every way to do wrong is worse than to be wronged.
2. To shirk the argument does not differ from running away.
3. One must think that the many are right in saying that seeing is believing.
4. What shall we say in answer to those who teach us that abiding by wrong counsels is a good thing?

5. 'Tis better to have loved and lost than never to have loved at all.

6. Since to do wrong is always disgraceful we must despise the speakers who persuade the city in this way.

EXERCISE VII.—*Conditional Sentences.* Chapter XII.

1. If the state orders it, we shall all have to obey.
2. If you were to strike your father, would you be able to say that you had acted justly because you had been struck first?
3. He would not now be in the law-court if he had been really wise.
4. If men do all the good they can to their country, they are everywhere well spoken of.
5. If only you had not deserted! What might you not be now if only you had then been brave!
6. If they say that all men are educated in music and gymnastics, they are wrong: but whether we must blame them or not, I cannot say.

EXERCISE VIII.—*Particles.* Chapters XIII. and XIV.

1. He *might* have gone away to Corinth, I suppose, but as it is, you know, he is always in Athens.
2. 'Do look.' 'Why, pray?' 'First because I told you, and then because the sight will please you.'
3. So no one could justly attack me at any rate for not having gone after all to another city.
4. Do you really think that he is capable even now of giving evidence that he did this?
5. These are the laws which you must regard if you *do* wish to be a good citizen.
6. And yet who could believe that a man who said that he cared for his father would have said these words?

EXERCISE IX.—*Prepositions.* Chapter XV.

1. Having gone to Athens with Crito I was looked after by an old man from my town.
2. How could you bring yourself to run away to a stranger when you had escaped from prison?
3. He is brave, and just as well as brave.
4. Those who talk about justice often speak for the sake of talking without justice.
5. If you talk contrary to the laws you will be put to death by the judges as working the ruin of the citizens.

6. 'By heaven, I mean to leave these parts and go away to Thessaly.' 'In heaven's name do not do so.'

EXERCISE X.—*Active and Middle.* Chapters XVI. and XVII.

1. I don't know what he did except that he made a journey from which he gained nothing.

2. Do not make life of more account than doing good to your friends.

3. Obey me and it will be better for you all.

4. I evidently did not persuade him though I tried to make him show me the agreement.

5. Who could venture to say that our rulers are beginning to be wise?

6. He made a resolution to appear to be his friend, even if he was not really.

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